

T H E  
P R A C T I C E  
O F P I E T Y,

Directing a Christian how to  
walk that he may please God:

*Amplified by the Author.*

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The 35 Edition.

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*Piety or Godliness is profitable unto all  
things, having promise of the life that now is,  
and of that which is to come:*

1 Tim. 4: 8.



L O N D O N,  
Printed in the Year 1690.



T O T H E  
Devout  
R E A D E R.

**I** Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some points, and to amplifie others. To satisfie whose Godly requests, I have done my best endeavour: & withal finished all that I intended in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farewel in the Lord Jesus.

To

To the High and Mighty

P R I N C E  
C H A R L E S,  
Prince of Wales.

**C**H R I S T J E S U S, the P R I N C E of Prin-  
ces, 1 Tim. 6: 15. Rev. 22: 13. bless your High-  
ness with length of days, and an increase of all  
Graces; which may make you truly prosperous in  
this life, & eternally happy in that which is to  
come.

*Jonathan* shot three Arrows, to drive *David* further off  
from *Saul's* fury, 1 Sam. 20: 20, 22. & this is the third  
Epistle which I have written, to draw your Highness  
nearer to God's favour. by directing your heart to begin  
(like *Josiah*, 2 Chron. 34: 3.) in your (a) youth, to seek  
after the God of *David*, (& of *Jacob*) your Father. Not  
but that I know, that your Highness doth this without  
mine admonition, but because I would with the Apostle,  
2 Cor. 8: v. 7. have you to abound in every Grace, in Faith  
and knowledge, and in all diligence, and in your love to  
God's service and true Religion. Never was there more  
need of plain & unfained Admonitions: for the Comick  
in that saying, seems but to have prophecyed of our times,  
*Obsequium amices, veritas odium parit*. And no marvel; see-  
ing that we are falln into the dregs of Time, which being  
the last, must needs be the worst days. And how can there  
be worse, seeing Vanity knows not how to be vainer, nor  
Wickedness how to be more wicked? and whereas here-  
tofore those have been counted most holy, who have  
shewed themselves most zealous in their Religion: they  
are now reputed most discreet, who can make the least  
profession of their Faith. And that these are the last days,

\* 2

appears

(a) *Qui mone: at facias, quod jam facis, ille monente  
laudat, & hortatu comprobatur acta suo.*

appears evidently, because the Security of mens eternal state hath so overwhelmed, (as CHRIST foretold it should Mat. 25:1, &c.) all sorts: that most who now live, are become lovers of pleasures, more than lovers of GOD, 2 Tim. 1:4. And of those who pretend to love GOD, O GOD! what sanctified heart can but bleed, to behold how seldom they come to Prayers? how irreverently they hear God's Word? what strangers they are at the Lord's Table? what assiduous spectators they are at Stage-plays! where (being Christians) they can sport themselves, to hear the Vassals of the (a) Devil scoffing religion, & blasphemously abusing phrases of holy Scripture on their Stages, as familiar as they use their Tobacco-pipes in their bibbing-houses. So that he who would now adays seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never less remorse for sin. Never was the Judge nearer to come, never was there so little preparation for his Coming. And if the Bridegroom should now come, how many (who think themselves wise enough, & full of all knowledge) would be found foolish Virgins, without one Drop of the Oyl of saving Faith in their lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good book haps into their hands, or some good motion cometh into their heads, whereby they are put in mind to consider the uncertainty of this life present; or how weak assurance they have of eternall life, if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the Hypocrite in the Ear, that though it be fit to think of these things, yet, It is not yet time; And that he is yet young enough (though he cannot but

(a) *Exemplum accidit mulieris, D. minor esse, quae theatrum adiit, & inde cum Daemonio rediit, Itaque in exorcismo cum evocaretur immundus spiritus, quod ausus est fidelem aggredi: constanter & iussu quidem (inquit) feci in meo eam inveniri. Tert. de spect. Lib. 6, 26. Therefore Tertullian in Cap. 6. calls the stage, Diaboli Ecclesiam, & Cathedram pestilentiarum, Jam 59. Rev. 21:20.*

but know, that many millions as young as himself are already in Hel (for want of timely repentance,) Presumption warranteth him in the other Ear, that he may have time hereafter, at his leisure to repent: and that howsoever others dye, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatness. And hereupon (like *Solomons* sluggard) he yields himself to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sinners: till at last, Despair (Securities ugly Handmaid) comes in unlooked for, and shews him his Hour-glass: dolefully telling him, that his time is past: and that nothing now remains, but to dye, and be damned. Let not this seem strange to any, for too many have found it too true, and more, without more grace, are like to be thus foothed to their end; and in the end snared to their endless perdition.

In my desire therefore of the common salvation; but especially of your Highness everlasting welfare, I have endeavoured to extract (out of the Chaos of endless controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor Labours (in a short while) cometh now forth again the 32. time, under the gracious protection of your Highness favour, and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour; how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made *David*, *Solomon*, *Jehoshaphat*, *Ezekias*, *Josias*, *Zerub'abel*, *Constantine*, *Theodosius*, *Edward the sixth*, *Queen Elizabeth*, *Prince Henry*, and other religious Princes, to be so honoured; that their names (since their deaths) sinell in the Church of GOD like a precious Oyntment, & their remembrance is sweet as Honey in all mouths, and as Musick at a Banquet of Wine, when as the lips of others, who have been godless & irreligious Princes, do rot and sink in the memory of God's people. And what honour is it for great men to have great titles on earth; when God accounts their Names unworthy to be written, (*Luk. 10. 20. Rev. 17. 8.*) in his Book of life in Heaven?

It is Piety that embalms a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God shined in the eyes of the people, Exod. 31:29, 30. so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, 2 Cor. 3: 18. to the Image of the Lord. And seeing this life is uncertain to all, especially Princes: What argument is more fit, both for Princes & People to study, than that which teacheth sinful man to deny himself by mortifying his corruption, that he may enjoy Christ, the Author of our salvation: To renounce these false and momentary pleasures of the world, that he may attain the true and eternal joys of Heaven: and to make them truly honourable before God in piety, who are now only honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly die after them: but what we spend, like Mary, Matt. 26: 13. in the Practice of Piety, shall remain our true memorial forever. For Piety hath the promise of this life, and of that which shall never end, 1 Tim. 4: 8. But (a) without Piety there is no internal comfort to be found in Conscience, nor external peace to be looked for in the world, nor any eternal happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Hightness, being the sole Son and Heir of so gracious and great a Monarch: who is not only the Defender of the Faith by Title; but also a Defender of the faith in truth: as the Christian World hath taken notice by his learned confuting of B. Iarmin's over-spreading Heresies, and his suppressing in the blade of Foxstons's *Athenian* blasphemies; And how easie is it for your Hightness to equal (if not to exceed) all that went before you, in Grace and Greatness; if you do but set your heart to seek, and to serve God; considering how religiously your Hightness hath been educated by godly & virtuous Governours and

(a) *Principibus ad salutem sola satis vera est Pietas, absque illa vero nihil est vel exercitus vel imperatoris fortitudo vel apparatus reliquens, Sozem. Eccles. Hist. Lib. 2. Cap. 1.*

and Tutors: (a) as also that you live in such a time where-  
 in God's providence and the King's religious care have  
 placed over this Church (to the unspeakable comfort  
 thereof) another venerable (b) *Jehojada*, 2 Chr. 24: 19. that  
 doth good in our Israel both towards God & towards his  
 House: of whom your Highness at all times, in all doubts,  
 may learn the sincerity of Religion, for the Salvation of  
 your inward Soul; and the wisest counsel for the direction  
 of your outward state? And to excite you the rather, to  
 the zealous Practice of divine Piety; often suppose with  
 your self, that your Highness hears your religious Father  
*K. James*, speaking unto you, as sometimes holy *David*  
 spake to his son *Solomon*, 1 Chr. 28: 9. And thou *Charles*  
 my Son, know thou the God of thy Father, and serve him  
 with a perfect heart, & with a willing mind: for the Lord  
 searcheth all hearts, and understandeth all the imagina-  
 tions of the thoughts, if thou seek him, he will be found  
 of thee, but if thou forsake him, he will cast thee off for-  
 ever.

To help you the better to seek and serve this God Al-  
 mighty, who must be your chief Protector in life, &  
 only Comfort in death; I here once again on my bended  
 knees offer my old Mite new stamp'd, into your Highness  
 hands: daily for your Highness offering up unto the most  
 High my humblest prayers, that as you grow in age and  
 stature, so you may (like your Master Christ) increase in  
 wisdom and favour with God and all good men. This to  
 suit I will never cease. In all other matters I well ever rest.

Your Highness humble Servant.  
*during life to be commanded.*

LEWES BAYLY.

Ad CAROLUM Principem.

*Tolle males, extolle Rios, cognosce Te ipsum:  
 Sacra tene, Paci consule, disce pati.*

(a) The honorable Sir *Rodert Cary* Knight, and the re-  
 ligious Lady *Cary* his wife, Mr. *Thomas Murray*, Sir *James*  
*Fulkerton*, (b) The gracious Archbishop of Cant.

THE

# THE PRACTICE

## The PRACTICE of PIETY consists

1. In knowing
  1. The essence of God, & that in respect of
    1. The divers manners of being therein, which are three Persons.
      1. Father,
      2. Son,
      3. Holy Ghost.
    2. The Attributes thereof, which are either
      - Nominal: or
      - Real.
        1. Absolute
          1. Simpleness,
          2. Infiniteness.
        2. Relative
          1. Life.
          2. Understanding.
          3. Will.
          4. Power.
          5. Majesty.
  2. Thy own self in respect of thy state of
    1. Corruption.
    2. Renovation.
2. In glorifying God aright.
  1. By thy life, in dedicating thy self devoutly to serve him.
    - Ordinarily
      1. Privately in thine own person.
      2. Publicly
        1. With thy family every day.
        2. With the Church on the Sabbath-day.
    - Extraordinarily, by
      - Fasting.
      - Feasting.
  2. By the death, in dying
    1. In the Lord.
    2. For the Lord.

THE

# T H E P R A C T I C E O F P I E T Y.

Directing a Christian how to walk,  
that he may please God.

**W**Hoever thou art that lookest into this book, never undertake to read it, unless thou first *resolvest* to become from thy heart, an unfeigned Practitioner of Piety. Yet read it, and that speedily, lest before thou hast read it over, God (by some unexpected death) cut thee off, for thine inveterate Impiety.

(a) Unless that a man doth truly know God, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the Apostle, *Hebr. 11: 6.*) He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.

(b) And forasmuch as there can be no true Piety, without the knowledge of God; nor any good practice, without the knowledge of a man's

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(a) *Tum Deum amare libet cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, eum in quo vivimus, movemur, sumus. Bucer. in Ps. 115.*

(b) *Danda imprimis opera est, ut Deum norimus quique felices esse volumus. Quid noscis, si te ipsum noscis?*



own self: we will therefore lay down the knowledge of Gods Majesty, and Mans Misery, as the first and chiefest grounds of the Practice of Piety.

*A plain description of the Essence and Attributes of God, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.*

**A**Lthough no creature can define what God is, because he is incomprehensible, Psal. 143:3. and dwelling in inaccessible light, 1 Tim. 6:16. yet it hath pleased his Majesty, to reveal himself in his Word unto us, so far as our weak capacity can best conceive him. Thus

*God is that one (Deut. 4:35. & 32:29. & 6:4. Isa. 43:5,6,7,8. 1 Cor. 8:4. Eph. 4:5,6. 1 Tim. 2:5.) Spirituall (Joh. 4:24. 2 Cor. 3:17. 1 King. 8:17. Ps. 147:5.) and infinitely (Deut. 32:4.) perfect Essence (Exod. 3:14.) whose being is himself eternally. (1 Cor. 8:6. Act. 17:25. Rom. 11:36.)*

In the Divine Essence, we are to consider two things: First, the divers manners of being therein: secondly, the Attributes thereof.

The divers manners of being therein, are called Persons, Hebr. 1:3.

A Person is a distinct subsistence, John 1:1. John 5:31. John 14:16. of the whole Godhead, Col. 2:9. Joh. 14:9.

There are three Divine Persons, the Father, the Son, and the Holy Ghost, Gen 1:26. & 3:22. & 11:7. Exod. 20:2. Hos. 14:7. Isa. 63:9,10. Zach. 3:2. Hag. 2:5. 6. 1 Joh. 5:7. Mat. 3:16,17. & 28:19. Joh

Joh. 14: 26. 2 Cor. 13: 13. These three Persons are not three several substances; but three distinct subsistences, or three divers manners of being of (a) *one & the same substance*, & Divine Essence. So that a Person in the Godhead is an individual understanding and incommunicable Subsistence, living of it self, and not sustained by another.

In the unity of the Godhead, there is a *plurality*, which is not accidental, (for God is a most pure act, and admits no accidents:) nor essential: (for God is one Essence only) but (b) *personall*.

The persons in this one Essence are but three. In this (c) *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished. But three Persons in the Divine Essence are distinguished among themselves three manners of wayes;

1. By their Names.
2. By their Order.
3. By their Actions.

1. By their names, thus:

**T**He first Person is named the Father; first, in respect of his natural Son Christ: Mat. 11: 27.

A 2

Matt.

(a) *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia.* Aug. Lib. 6. de Trin. cap. ult.

(b) Gen. 1: 26. & 3: 22. & 11: 7. Isa. 6: 8. *Personae divinitatis distinguuntur personaliter.*

(c) *Deus est indivise unus in Trinitate; & inconfuse, tri-  
nus in unitate.* Justin.

Matt. 3: 17. *Secondly*, in respect of the Elect, his *adopted* sons, Isa. 63: 16. Eph. 3: 14, 15. that is, those who being not his sons by Nature, are made his sons by Grace.

The second Person is named the Son, Prov. 30: 4. because he is *begotten* (Psal. 2: 7.) of his Father's substance or nature, Hebr. 1: 3. Phil. 2: 6. and he is called the *Word*: 1. Because the (a) conception of a Word in man's mind, is the nearest thing, that in some sort can shadow unto us the manner, how he is eternally begotten of his Father's substance: & in this respect is also called the *Wisdom* of his Father, Proverb. 8: 12. *Secondly*, because that by him, the Father hath from the beginning declared his will for our salvation, (b) hence called λόγος, quasi λόγος, the Person speaking with, or by the Father. *Thirdly*, because he is the *chief argument* of all the Word of God; Act. 10: 43. Heb. 1: 1. Luk. 24: 27. Joh. 5: 45. Act. 3: 22, 23, 24. or that Word, whereof God spake, when he promised the blessed Seed to the Fathers, under the old Testament.

The third Person is named the *Holy Ghost*, Isa. 63: 10. 2 Cor. 13: 13. *first*, because he is *spiritual*, 1 Joh. 4: 14. 1 Cor. 3: 17. Joh. 20: 21, 22. Gal. 4: 6. without a body; *secondly*, because he is *spired*, & as it were breathed from both the  
 Father

(a) Basil. sud. 5. Johan. Sicut mens cogitando in seipsum reflectitur, & λόγος internus gignit: ita mens illa aeterna, quae est Deus Pater, in seipsum intelligendo reflexa, λόγος aeternum modo ineffabiliter t. Et sicut exterior λόγος, λόγος interioris effigies quasi est: ita aeternus ille λόγος *ὁ ἀποστατός*, aeterni Patris imago est, & majestatis character. Heb. 1: 3.

(b) Joh. 1: 18. Iren. Lib. 4. cap. 13.

*Father & the Son*, Joh. 14: 25, 26. that is, proceedeth from them both. And he is called holy, both because he is *holy*, 1 Pet. 1: 15, 16. in his own nature, and also the immediate *sanctifier of all God's Elect people*, 2 Cor. 3: 18. 1 Thes. 5: 13. 2 Pet. 1: 2.

2. *By their Order, Thus :*

**T**HE persons of the Godhead are (a) either the Father, or those which are of the Father.

The Father is the first person, Matt. 28: 19. 1 Joh. 5: 7. in the glorious Trinity, (b) having neither his being nor beginning of any other, but of himself, begetting his Son, and together with his Son sending forth the holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal existence, have the whole Divine Essence, eternally communicated unto them from the Father. And those are either from the Father alone, as the Son; or from the Father and the Son, as the Holy Ghost.

The Son is the second Person of the glorious Trinity, and the only begotten Son of his Father, not by grace; but by nature; having his being of the Father, by an eternal, and incomprehensible generation: and with the Father, sendeth forth the holy Ghost. In respect of his absolute Essence, he is of himself (c) but in respect of his Person, he is, by an

A 3

eternal

(a) *Origo essentiae in divinis nulla est, origo personarum locum habet in filio & spiritu sancto: Pater enim est prior filio, non tempore sed ordine.* Alsted (b) *Ideo dicitur Pater, πατήρ & ἀγαπῶντος.* (c) *Filius Dei, ὁ λόγος, quoad essentiam abolutam est quidem à seipso & αὐτῷδεῷ, sed ratione τῶν πρὸς τὸν πατέρα, sive esse personalis per aeternam generationem à patre exstitit; ideoque non est αὐτῷδεῷ.* Joh. 6: 38, 39 Joh. 5: 19. Mich. 5: 1. Joh. 1: 1.

eternal generation, of his Father. For the Essence doth not beget an Essence, but the person of the Father begetteth the person of the Son, (a) & so he is God of God, & hath from his *Father* the beginning of his *Person & Order*, but not of *Essence & time*.

The holy Ghost is the third person of the blessed Trinity, *proceeding* (b) & sent forth, equally from both the Father and the Son, (c) by an internal and incomprehensible spiration: For as the Son receiveth the whole divine Essence by generation, so the holy Ghost receiveth it wholly by spiration.

This Order betwixt the three persons appears, in that the Father begetting, must in order be before the Son begotten, and the Father and Son before the Holy Ghost, proceeding from both.

This Order serves to set forth unto us two things: *first* the manner how the *Trinity* worketh in their external actions: as that the Father worketh of himself, by the Son and the Holy Ghost; the Son from the Father, by the Holy Ghost; the Holy Ghost from the Father and the Son. *Secondly*, to distinguish the first & immediate beginning, from which those externall and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and original of the Trinity, the beginning of all externall working: the  
(a) Name

(a) Ps. 2: 7. Heb. 1: 5. *Aliud est habere Essentiam divinam à seipsa existentem: remota enim relatione ad patrem sola restat essentia, quæ est à seipsa; hinc filius dicitur principiatus, non essentiat. Thom. Sum. 1. p. q. 33.* (b) Joh. 15: 26. & 16: 15. therefore Rom 8: 9. the Holy Ghost is called the Spirit of Christ. (c) *Spiritus S. à Patre & à Filio procedit, tanquam ab uno & eodem principio in duabus tantum personis subsistente, non autem tanquam à duobus ac diversis principis.*

(a) Name of God in relation, & the title of Creator in the Creed, are given in a special manner to the Father; our Redemption to the Son; and our sanctification to the person of the Holy Ghost, as the immediate agents of these actions. And this is also the cause, why the Son, as he is mediator, referreth all things to the *Father*, Matt. 11: 25, 26, 27. Joh. 5: 19, 20, 21, 22, 23. Joh. 11: 41, 42. Joh. 12: 49. not to the Holy Ghost; and that the Scripture so often saith, that we are reconciled to the Father, 2 Cor. 5: 20, &c.

This divine order or Oeconomy excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for Nature they are co-essentiall, for Dignity co-equal, for Time co-eternall.

The whole divine essence is in every one of the three Persons; but it was incarnated (b) onely in the second Person of the Word, and not in the person of the Father, or of the Holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatness of his love to Mankind; in giving his first and only begotten Son, to be incarnated, and to suffer death for man's salvation.

A 4

Secondly,

(a) *Hinc Dei nomen sepe in scripturis Patri tribuitur. Joh. 14: 1. Rom 8: 3. 1 Cor. 15: 24. (b) Incarnatio Verbi proprie non Patri nec Spiritui Sancto competit. Damas. 1. de orthod. fid. c. 13. Implevit carnem Christi Pater & Spiritus S. sed maiestate, non susceptione. Aug. serm. 3. de Tem. Joh. 3: 16. Rom. 8: 12. & 5: 8, 10. Hoc mirum fedus semper mens coritet, ut hoc, ne dubita, federe parta salus. Melancht. Ut qui erat in divinitate Dei filius fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset aeterna natiuitate filius, Aug.*

*Secondly*, that he who was in his Divinity the Son of God, should be in his Humanity the Son of man: lest the name of Son should pass unto another, who by his eternal nativity was not the Son.

*Thirdly*, (a) because it was meetest that the person, who is the substantial Image of his eternal Father, should restore in us the spiritual Image of God, which we had lost.

In the Incarnation, the Godhead was not turned into the Manhood, nor the Manhood into the Godhead; but the Godhead, as it is the second person, or Word, assumed unto it the Manhood, that is, the whole nature of man, body and soul, and all the natural proprieties and (b) infirmities thereof, sin excepted.

The Second Person took not upon him the person of man, but the Nature of man. So that the human nature hath no personal subsistence of its own, (for then there should be two Persons in Christ,) but it subsisteth in the World, the second Person. For, as the soul & body make but one Person of Man; so the Godhead and Manhood make but one Person of Christ.

(c) The two natures of the Godhead and Manhood are so really united by a Personal union, that

as

(a) *Congruebat filium assumere humanam naturam, ut hac persona, quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam, Athan. Heb. 2: 14, 18. Heb. 4: 15.* (b) *Infermitates mera privationis, non prave dispositionis. Humana natura est distinctum individuum à natura divina, etsi non sit distincta persona, Keck. Syst. Theol. lib. 3. pag. 119.* (c) *Uniri Hypostatice Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à verbo æterno, ad ipsam veri substantiam, Behar. de incarn. Lib. 3. Cap. 3.*

as they can never be separated afunder, fo are they not (a) confounded; but remain ftill diftinguifhed by their feveral & Effential proprieties, which they had before they were united. As for example; the infiniteness of the divine, is not communicated to the human nature; nor the finiteness of the human, to the divine nature.

Yet by reason of this personal union, there is fuch a communion of the proprieties of both natures, that that which is proper to the one, is fometimes attributed to the other nature. As, that God *purchased the Church with his own blood*, Act. 20: 21. And, *that he will judge the World by that Man whom he hath appointed*, Act. 17: 31. Hence alfo it is (b) that though the Humanity of Chrift be a created, & therefore a finite and limited nature, & cannot be every where prefent, by actual pofition, or local extension, according to his (c) natural being: yet becaufe it hath communicated unto the personal Subfiftence of the Son of God, which is infinite, and without limitation; and is fo united with God, that it is no where fevered from God; the body of Chrift, in refpect of his (d) personal being, may rightly be faid to be every where.

3. *The Actions by which the three perfons are diftinguifhed.*

**T**He actions are of two forts; either External, refpecting the creatures; & thofe are after a fort

A 5

com-

(a) *Salvis & diftinctis manentibus proprietatibus naturæ tam affumentis, quam affumptæ.* (b) D. Field of the Church, Book 3. Chap. 35. (c) *Secundum effe naturale Chriftus non eft ubique.* (d) *Secundum effe personale Chriftus eft ubique.*



common to every one of the three Persons : or Internal, respecting the Persons only amongst themselves, and are altogether (a) incommunicable.

The External & communicable actions of the three Persons are these :

The creation of the World, peculiarly belonging to God the Father : The redemption of the Church, to God the Son : And the sanctification of the Elect, to God the Holy Ghost. But because the Father created, Rom. 11: 36. and still governeth the World by the Son in the Holy Ghost, therefore these external actions are indifferently, in (b) Scripture, oftentimes ascribed to each of these three Persons, & therefore called communicable and divided Actions.

The Internal and incommunicable Actions, or proprieties of the three Persons, are these :

1. To beget ; and that belongeth only to the Father : who is neither made, created, nor begotten of any.

2. To be begotten : and that belongeth only to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both : and that belongeth only to the Holy Ghost ; who is of the Father and the Son ; neither made, created, nor begotten, but proceeding.

So

(a) *In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.* (b) As redemption, A&T. 20: 28. and sanctification, 1 Pet. 1: 2. to the Father. Creation, 1 Joh. 3. and Sanctification, 1 Cor. 1: 2. to the Son. Creation, Psal. 33: 6. & Redemption, Eph. 4: 30. to the Holy Ghost, joyntly all to each 1 Cor. 6: 11. *Opera Trinitatis ad extra indivisa, ad intra divisa.*

So that when we say, that the Divine (a) Essence is in the Father unbegotten: in the Son begotten: and in the Holy Ghost proceeding: we make not three Essences, but only shew the divers manners of subsisting, by which the same most simple, eternal and unbegotten Essence subsisteth in each Person: namely, that it is not in the Father by generation: that it is in the Son communicated from the Father by generation: and in the Holy Ghost, communicated from both the Father and the Son by proceeding.

These are incommunicable Actions; and do make, not an essential, accidental, or rational, but a real distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; though there is but one and the same Essence common to (b) all three. As therefore we believe, that the Father is God, the Son is God, & the Holy Ghost is God: so we likewise believe, that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction, the person of the one is not, nor never can be, the Person of the other. The three Persons therefore of the Godhead do

A 6

not

(a) *Personæ nomen, non est aliquid ab essentia abstractum ac separatum. Fajus Thes. disp. 2. Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum. Zanchius. Persona gignit, & gignitur, Essentia nec gignit, nec gignitur, sed communicatur, Alsted.*

(b) *Quum unum cogito, irim incomprehensibili luce involvor, Nazian.*

not differ from the Essence, but (a) formally; but they differ really one from another, & so are distinguished by their hypostatical proprieties. As the Father is God begetting God the Son: the Son is God, begotten of God the Father: & the H. Ghost is God proceeding from both God the Father, & God the Son; hence it is that the Scriptures use the name of God two manner of wayes: Either (b) Essentially, or (c) Personally, & then by a *Synecdoche* it signifieth but one of the three Persons in the Godhead. As the Father, 1 Tim. 2: 5. or the Son, Act. 20: 28. 1 Tim. 3: 16. or the Holy Ghost, Act. 5: 4. 2 Cor. 6: 16.

And because the Divine Essence (common to all the three persons) is but one, we call the same *Unity*. But because there be three distinct Persons in this one indivisible Essence, we call the same *Trinity*. (d) So that this Unity in Trinity, & Trinity in Unity,

(a) *Quamvis persona cum Essentia non sit omnino idem. non tamen ab ea est omnino aliud: differt non numero, quia sic in divinis foret quaternitas; non re, quia essentia de personis prædicatur, sed formaliter res λόγος, siue ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis: nam in Deo non est res & res, sed res & modus rei.*

(b) *Nomen D. i essentialiter positum, non minus Filium & Spiritum Sanctum, quam patrem designat.*

(c) *Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita eterna. Bern.*

(d) *Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus prævalet, magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitioni initium superat, Chrysost. Hom. 2. Heb. 3. De Deo loqui etiam vera periculosissimum est. Arn. 4. lingua, mente, & cogit. tunc horresco, quoties de Deo sermonem habeo. Nazianz.*

Unity, is a holy mystery, rather to be religiously adored by faith, than curiously searched by reason, further than God hath revealed in his Word.

*Thus far of the divers manner of being in the Divine Essence: Now of the Attributes thereof.*

**A** Attributes are certain descriptions of the Divine Essence, delivered in the Scriptures, according to the weakness of our (a) capacity, to help us the better to understand the nature of God's Essence, and to discern it from all other Essences.

The Attributes of God are of two sorts, either nominal, or real.

The Nominal Attributes are of three sorts: *first*, those which signify God's Essence: *secondly*, the Persons in the Essence: *thirdly*, those which signify his essential works.

Of the first sort, is the name *Jehovah*, or rather *Jehuah*, (b) which signifieth eternal being of himself; in whom being without all beginning and end, all other beings both begin and end, Isa 42: 8. Psal. 83: 18.

God tells *Moses*, Exod. 6: 32. *that he was not known to Abraham, Isaac, and Jacob, by his*

A 7

name

(a) *Condescendit nobis Deus, ut nos consurgamus ei, An. de spr. c. 112.* (b) *Exod. 15: 2. Ab Havah vel Hajah, Esse: nam ita Deus est à seip'o ut sit suum esse, & εὐτοκόρ. Omnes hujus nominis literæ sunt spirituales, ut denotetur D. um esse spiritum. P. Mar. loc. com. 11. P. Montan. de arc. ser. Cap. 1. Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur, 2 Locus Exo 6: 3. intelligendus est de gradibus divinarum patesactionum. Gerard. loc. 3. de Nat. D. i. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifesta. Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat. Alsted. ex Theol. cap. 1.*

*name Jehovah.* (Not but that they knew this to be the name of God : for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously delivering their seed out of Egypt, & in giving them the real possession of Canaan's land, & so to be not only God Almighty, by whom all things were made; but also performing *indeed* to the children, that which he promised in his word to the fathers, which this name Jehovah especially signifieth. And for this cause, Moses calls God *first Jehovah*, when the universal creation had its absolute being, Gen. 2: 4. And this admirable name is graven on the Decalogues forehead, which was pronounced, upon the Israelites deliverance, to be the Rule of Righteousness; after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the Jews hold it a sin to pronounce it: but if it be no sin to write it, why should it be unlawful to pronounce it? (a)

This Holy Name of God teacheth us,

First, what God is in himself, namely, an eternal being of himself.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently believe his promises: for he is named *Jehovah*, not only in respect of being, & causing all things to be, but especially in respect of his gracious promises, which  
without

(a) *Quod licet scribere, effari cur non liceret? Theod. in Epist. Ens æternum αὐτῷ. Fons est πᾶσις ὁρίας.*

without fail he will fulfil in his appointed time, and so causeth that to be, which was not before. (a) And so this name is a golden pledg unto us, that because he hath promised, he will surely upon our *repentance* forgive us all our sins, *Isai. 55: 7.* at the time of death, *Joh. 12: 26. receive our Souls*; *Joh. 14: 2, 3.* & in the resurrection, *raise up our bodies* in glory to life everlasting, *Job 6: 40. Joh. 11.*

The second name denoting Gods essence, is *Eheieh*; but once read, *Exod. 3: 14.* of the same root that *IEHOVAH*: and signifieth, *I AM*, or *I WILL BE*: for when Moses asked God by what name he should call him, God then named himself, *Eheieh Ascher Eheieh*; *I am that I am*: or *I will be that I will be*: signifying, that he is an eternal, unchangeable Being: for seeing every creature is temporary and mutable; no creature can say: *Ero qui ero: I will be that I will be.* This name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come, The Almighty*, *Apoc. 1: 8.* For all time past and to come, is aye present before God. And to this name Christ himself alludeth, *John 8: 58. Before Abraham was, I AM.*

This Name should teach us likewise to have alwayes present in our minds our first creation, present corruption, and future Glorification: and not content our selves with, *I was good*, or *I will be good*, but to be good presently, that whenever God sends for us, he may find us prepared for him.

The

(a) *In promissionibus Jehovah est 67.*

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth Lord, because he is the (a) beginning and Being of beings. It is a name for the most part, ascribed unto God, Psalm 68: 19. Psalm 101: 18. Psal. 106: 1, 48. Psal. 111: 1, &c. Psalm 112: 1, &c. Psalm 113: 1, 9. Psalm 115: 12, 18. Psalm 116: 19. Psalm 118: 5, 14. Psalm 125: 34. when some notable deliverance or benefit comes to pass according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Jah*.

The fourth is *κύριος*, Lord, used often in the New Testament: for *κύριος* or *κυριεύω* signifieth, *I am*. Hence *κύριος*, signifieth the first Essence of a thing, or authority: When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters: for God is so a Lord, that he is of (b) *himself*: and Lord of all. This name should always put us in remembrance to obey his commandments, (c) and to fear his judgments, and submit our selves to his blessed will and pleasure, saying with Eli, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3: 18.

The fifth is *Θεός*, God, 600 times used in the new Testament: and of prophane writers commonly. It is derived (d) *ἀπὸ τοῦ θεῖν*, because he runs thorow, and compassieth all things: or *ἀπὸ τοῦ αἰεῖν*, which signifieth to burn and kindle: for

(a) *Dens est causa causarum & Ens entium.* (b) *αὐτεκνώον*. Polan. Synt. Theol. l. 2. c. 6. (c) *Mal. 1: 6.* (d) *Plato in Cratyl.*

for God is light, and the Author both of Heat, (a) Joh. 19: 14. 1 Cor. 8. *Light*, and *Life*, in all creatures, either immediatly of himself, or mediately by secondary causes. The name is used either improperly, when it is given either figuratively to magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God above all things, and through all things, giving life and light to all creatures, and preserving and governing them, in their wonderful frame and order. God seeth (b) all in all places: Let us therefore every where take heed what we do in his sight.

*Thus far the names which signifie God's Essence.*

The name which signifieth the Persons in the Essence, is chiefly one, *Elohim*.

*Elohim* (c) signifieth the mighty Judges: It is a name of the plural number, to express the Trinity of Persons in Unity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plural name of God, joyned with a verb, of the singular number, as *Elohim Bara*, *Dii creavit*, *The mighty God's*, or *all the three Persons in the God-head created*. The Jews also note in the verb **ברא** *Bara*, consisting of three letters, the mystery of the Trinity. By **ב** *Beth*, *Ben*, the Son: by

(a) *Hinc illud Virgil. Deum namque ire per omnes terrasque tractusque mari.* Zanchius. *Deus est lux ἀπὸ φωτός*, Joh. 19: 14. 1 Cor. 5: 8. (b) *Incumbit nobis necessitas recte vivendi: dum omnia quæ facimus facta sint coram oculis Judicis cuncta videtis*, Boetius. (c) *Nomen Elohim est personarum*, Alsted. *Quum Elohim de una persona dicitur, Synecdochice dictum est propter essentia unitatem.* The like Deut. 6: 4. Jos. 24: 19.



by  $\daleth$  *Resh*, *Ruach* the Spirit: by  $\aleph$  *Aleph*, *Ab* the Father. But this holy Mystery is more clearly taught by Moses, Gen. 3. 22. And *JEHOVAH Elohim* said: Behold, the Man is become as one of us. And Gen. 19: 24. *JEHOVAH* rained upon *Gomorrhah* brimstone and fire from *Jehovah* out of Heaven: (a) that is, God the Son; from God the Father, who hath committed all judgment unto the Son, Joh. 4: 22. See Psal. 33: 6. Isa. 53: 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore; because, that in all weighty causes, when necessity requireth an oath to decide the truth, we are only to swear by the Name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used, as Habak. 3: 3. Job 4: 9. Job 12: 4. and 15: 8 36: 2. Psal. 18: 32. Psalm 114: 7. (b) Once it hath a Noun plural joyned to it, Job 35: 10. None saith, Where is *Eloah* *Gofai*, the Almighty my Maker? to note the mystery of the eternal Trinity. Many times also *Elohim*, the plural number, joyned with a verb plural, to express more emphatically this Mystery, Gen. 5: 7. 2 Sam. 7: 23. (c) *Jos.* 24: 19. *Fer.* 10: 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are God's Vicegerents, as to Moses, Exod. 7: 1. *Jehovah* said unto Moses, I have made thee *Elohim* to Pharaoh, that is, I have appointed thee Embassadour, to represent the person of the true Three one God, and to deliver

(a) Sic Marcus Arethusius in Smyrnensi Concilio sancte exposuit. Socrat. Eccles. Hist. l. 2. cap. 33. (b) This place well urged, had grinded *Arius* in pieces. (c) *Elohim* Redoshim *Hij*, *Dii sancti ipse*.

deliver this message and will unto Pharaoh.

As therefore as we read, or hear this name *Elohim*, it should put us in mind to consider, that in one divine Essence there are three distinct Persons, and that *God is Jehovah Elohim*.

*Now follow the names which signifie God, in Essential works, which are these five especially.*

**E**L, which is as much as the strong God, (a) and teacheth us, that God is not only most strong, & fortitude it self, in his own Essence: but also that it is he, that giveth all strength & power to all other Creatures. Therefore Christ is called, Esa. 9:6. *El Gibbor, The strong, most mighty God*. Let not God's children fear the power of enemies, for *El* our God is more strong than they.

2. *Schaddai*; (b) that is, Omnipotent. By this name, God usually stiled himself to the Patriarchs, *I am El Schaddai, The strong God Almighty*. Because he is perfectly able to defend his servants from all evill: to bless them with all spiritual and temporal blessings, and to perform all his promises, which he hath made unto them for this life; and that which is to come. This name belongeth only to the Godhead, and to no Creature, no, not to the humanity of Christ. This may teach us, with the Patriarchs, to put our whole con-

(a) Hence *Eli* in Hebrew, as Mar. 27:46. and *Eloi*, in the Syriac, as Mar. 15:31. doth signifie, my God, 2 Chron. 32:8.

(b) The 70 turn it παντοκράτωρ: It is derived of *Dai*, sufficiency, & the Relative *W*, the same that *ωτις* or of *Schad*, Dugg. because God feeds his children with sufficiency of all grace, as the loving mother the child with the milk of her breasts.

confidence in God, and not to doubt of the true performance of his promises.

3. (a) *Adonai*, my Lord. This name, as the *Masorets* note, is found 134 times in the Old Testament. Analogically it is given to creatures, but properly it belongeth to God alone. It is used, *Mal.* 1: 6. in the plural number, to note the mystery of the holy Trinity. If I be *Adonim*, Lords, where is my fear? *Adonai* the singular, *Adonim* the plural number. This name is given to Christ, *Dan.* 9: 16. Cause thy face to shine upon thy Sanctuary that is desolate, for *Adonai* (the Lord Christ) his sake, the hearing of this holy name, may teach every man to obey God's Commandments, to fear him alone: to suffer none besides him to reign in his conscience: to lay hold, (by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, thou art my Lord and my God.

4. Is *Helion*: that is, most High, *Psalms* 9: 2. *Psalms* 91: 1. and 92: 9. *Dan.* 4: 17, 24, 25, 34. *Acts* 7: 47. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the Child which should be born of her, should be the (b) Son of the most High, *Luke* 1: 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that  
no

(a) A name compounded of *Ad*, My, *Adon* Lord, *Adon* derivatur ab Edeen, basis: quia *D*us est suademinum & sustentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domesticæ cura incumbit, & ei tanquam columna immititur. Quando de creaturis usurpatur *Adonai*, est jod cum patach, jod de Creatore cum cametz. (b) So the devil stiled Christ the Son of God, The most High, *Luk.* 8: 28.

no man should be proud of any earthly honour or greatness. (a) *Thirdly*, if we desire true dignity, to labour to have communion with G O D in grace and glory.

5. *Abba*, a Syriak name, signifying Father, *Rom.* 8: 15. This is sometimes used Essentially, as in the Lord's Prayer. *Secondly*, Personally, as *Matt.* 11: 25. For God is Christ's Father by nature, and Christians by adoption and grace. *Christ is called the everlasting Father, Isa.* 9: 6. because he regenerates us under the new Testament. God is also called (b) the Father of light, *Jam.* 1: 17. because God dwelleth in inaccessible light, *1 Tim.* 6: 16. and as the Author, not only of the Sun's light, but also of natural reason: and supernatural grace, *Joh.* 1: 9. *Which lighteneth every man that cometh into the World.* This name teacheth us, that all the gifts which we receive from God, proceed from his meer fatherly love. *Secondly*, that we should love him again, as dear children. *Thirdly*, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodness unto us, and of our duties unto him: And then should we find how comfortable a thing it is, to do every thing in the Name of God, a phrase usual in every man's tongue; but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great wisdom, and an unspeakable matter,

(a) For what is earthly greatness, compared to God's Highness. (b) *πᾶτος τοῦ φωτός*. Of whose substance the light of the Sun is but a shadow.

ter, for the strengthening of a Christian's Faith, to know, how in the Mediation of Christ, to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of God's favour to us, Psalm 91: 14, 15. *Because he hath set his love upon me, therefore I will deliver him: I will set him on high, because he hath known my name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the Name of God.

*Thus far of the nominal attributes.*

The real Attributes are of two sorts, either absolute or relative.

The Absolute Attributes are such which cannot in any sort agree to any creature, but to God alone.

These are two: Simpleness and Infiniteness.

Simpleness, is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible; so that what-ever he is, he is the same essentially. (a)

It hinders not God's simpleness that he is three: because God is three, not by composition of parts, but by co-existence of Persons.

(b) Infiniteness, is that, whereby all things in  
God

(a) *Intelligentia habent aliquid simile materia, aliquid simile forma. Solus Deus simplex est, in quo nihil in potentia, sed actu omnia imo ipse purus, primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Just Martyr qu 129. de Orthodox. (b) Intelligentias, cum sint entia, alias ab infinita esse necesse est, nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Essentia enim duo principia prima. Scal. Exerc. 359. Sect. 3.*

God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other Absolute attributes.

1. Unmeasurableness, or ubiquity, whereby he is of infinite extension, (a) filling heaven and earth, containing all places, and not contained of any space, place, or bounds, and being no where present.

There are 4 degrees of God's presence: the first is Universal, by which God is repletively every where, inclusively no where.

Secondly, special, by which God is said to be in heaven, because that there his Power, Wisdom, and Goodness is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence pour forth his Blessings and Judgments, Psal. 19: 1. Hos. 2: 21.

Thirdly, more special, by which God dwelleth in his Saints. 1 Cor. 3: 16. & 6: 9. 2 Cor. 6: 16.

Fourthly, most special, and altogether singular, by which the whole fulness, of the Godhead dwelleth in Christ bodily. Col. 2: 9.

2. Unchangeableness, whereby God is void of all change: both in respect of his Essence, Rom. 1: 23. Isa. 40: 28. Ps. 102: 37. &c. and Will, Rev. 1: 8. 1 Sam. 15: 29. Num. 23: 19. Mal. 3: 6. Rom. 11: 29. Jam. 1: 18. (b)

3. Eternity,

(a) Acts 7: 48. Psalm 145. Job 11: 7. &c. 2 Chr. 2: 4: 6. Psal. 139: 5, &c. Jerem. 23: 23, 24. Deus est ubique, non ita, ut in dimidia parte sit dimidius, aut tanquam in majori parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, cir. circumferentia vero nusquam, I rism.

(b) Pœnitentia cum de Deo enunciatur, non affectum in Deo, sed effectum Dei in hominibus significat. Alsted.

3. Eternity, whereby God is without beginning of days, or end of time, & without all bounds of proceſſion, Iſa. 44:6. Jam. 5:19. Dan. 6:26. Heb. 12. Rev. 4:8. (a)

*Thus far of the absolute Attributes; now of the Relative, or ſuch which have reference to the Creatures.*

The relative Attributes are five.

- I. Life. II. Understanding. III. Will.  
IV. Power. V. Majesty.

**T**He Life of God is that, by which, as by a moſt pure and perpetual Act, he not only liveth of himſelf, but is alſo that ever and overflowing Fountain of Life, from which all Creatures derive their lives, Act. 17: 15, 18. Act. 14: 13. Pſalm 42:2. Pſalm 36: 19. Joh. 5:26. Heb. 3:12. ſo as that in him they live, move, breath, & have their being. And becauſe only his Life differs not from his (b) Eſſence, therefore God is ſaid only to have immortality, 1 Tim. 6: 16.

II. The Understanding, or Knowledge of GOD, is that whereby (by one pure Act) he moſt perfectly knoweth in himſelf all things that ever were, are, or ſhall be: yea, the thoughts and imaginations

(a) *Creaturae quaedam æternæ ſunt à poſteriori, à priori ſolus Deus æternus, Aſſed. Lex. Theol. Cap. 2.*

(b) Hence it is that as God is called of the Hebrews Elheje, ſo likewiſe Echeje, & as of the Grecians εἶναι, ſo alſo εἶναι, & as of the Latines, primum ens, ſo alſo primum vivens; for to be, and to live, is all one and the ſame in God.

nations of mens hearts, 1 Kin. 8: 39. Psal. 44: 21. Psal. 139: 1. &c. Jer. 27: 10. & 20: 12. Luk. 16: 15. Heb. 4: 12. Rom. 11: 33. and 16: 17.

This Knowledge of God is either general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent, the lot of contingency, and to things necessary, the Law of necessity: And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, special, called the knowledge of Approbation; by which he particularly knoweth, 2 Tim. 2: 19. Matt. 7: 13. and graciously acknowledgeth only his Elect for his own, 1 Tim. 2. Rom. 9: 19. Ephes. 1: 5.

Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory (a).

III. The Will of God is that, whereby of (b) necessity he willeth *himself*, as the *sovereign good*: and (by willing himself) willeth most freely (c) all other good things, which are out of himself.

The will of God, though in it self it be but  
B
one,

(a) *Intellectus, scientia & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia.* (b) *Deus voluntate sua cuncta constituit. Trism. in 4. Dial. Pim. Hinc Orpheus Deum vocat necessita em ration scil. inferiorum quod omnia ipsi parere cogantur.* (c) *Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus, à nobis impletur, cum bonum facimus. Aug. Ench. Cap. 100. Rom. 9: 11, 13. Jam. 1: 21.*



one, as in his Essence, yet in respect of the diversity of objects, and effects, it is called in the Scriptures by divers names: as,

1. Love, whereby is meant God's eternal *good will*, whereby he ordained his Elect to be freely saved through Christ, Joh. 3: 16. and bestowed on them all necessary graces for this life, and that to come, Psalm 45: 7. *taking pleasure in their persons and service*, Gen. 4: 4.

2. Justice is God's constant will, whereby he recompenseth man and Angels, according to their works: (a) punishing the impenitent according to their deserts, called the justice of his wrath; (b) and *rewarding* the faithful according to his promises, called the justice of his Grace.

3. Mercy, which is God's *meer good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts, Rom. 9: 15, 16. Ezek. 16: 6. Ps. 103: 8, &c. Tit. 3: 4. (c)

4. Goodness, whereby God *willingly communicates* his good with his creature: & because he communicates it freely, it is termed grace, Ps. 145: 7, 9, 16. Matt. 16: 17. (d)

5. Truth, whereby God willeth constantly those things

(a) *Norma Justitiæ divina est Dei voluntas. Quia enim vult, ideo est justum; non quia justum, ideo vult*, Ephos. 1: 11. Rom. 2: 5. &c. 2 Thess. 1: 9. &c. 2 Tim. 3: 8. Dent. 7: 9 10.

(b) *Deus principium & finem & medium rerum omnium tenens rectæque lineæ incidens, & vestigio in habet dñi volũtatis legis vindicem simul ut quicquam Sanctionum ejus prætermisum est*, Arist. lib. de mundo. (c) *Semper invenies Deum benigniorem quam te culpabiliorem*, Serm. 17. Bern. *Vindictæ gaudium misericordie ol. o semper acuit*, Niceph. Lib. 17. Cap. 3.

(d) *In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus; imo autæthor ipsum bonum.*

things which he willeth: effecting and performing all things, which he hath spoken, in his appointed time, Jos. 13: 14. Psal. 149: 6. Num. 23: 19. (a)

6. Patience, whereby God willingly forbearcth to punish the wicked, so long as it may stand with his justice, and until their *sins be repined*, 2 Pet. 3: 9. Rom. 2: 4. Gen. 5: 16. (b)

7. Holiness, whereby God's nature is separated from all prophaneness: & abhorreth all filthiness; and so being wholly pure in himself, delighteth in the inward and outward purity and chastity of his servants, which he infuseth into them, 2 Pet. 1: 5. 1 Thess. 3: 4. Heb. 12: 14. (c)

8. Anger, Psal. 126: 23, 29, 40, 41. Num. 25: 11. whereby is meant God's most certain and just Will, in chastening the Elect, and in revenging and punishing the Reprobate, for the injuries they offer to him & his chosen: (d) and when God will punish with rigour & severity, then it is termed Wrath; temporal to the Elect, 1 Cor. 11: 32. eternal to the Reprobates, 2 Thess. 1: 10.

IV. The Power of God is that whereby he can  
B 2 simply

(a) *Veritas est harmonia, tum intellectus & verborum cum rebus; tum etiam rerum ipsarum cum idem in mente divina, Reckerm. Veritas Dei in verbis fidei Dei dicitur, quod certa sunt, quae ab ipso dicta sunt. Item constantia, quia sententiam non mutat. Polan.*

(b) *Ad poenam tardus Deus est, ad premia vindex, Sed pensare solet vi graviore moram.*

(c) *Quia sanctitas Dei, ad cuius aspectum sancti Angli oculos prostrata tenuitate alii videntes clamant, Sanctus, Sanctus, Sanctus Jehovah, Zab. Isa. 6: 2, 3. (d) Ir Dei non est aliud, quam voluntas puniendi, Aug. de civit. Dei cap. 15. Ansl. lib. Cur Deus Hom. cap. 6 Furor & ira in Deo, non passionum motus sed rationis accecitatem notant, Cart. in Rev. 19.*

simply and freely do whatsoever he will, that is agreeable to his nature, and whereby (as he hath made) Gen. 17:1. Ps. 115:3. Matt. 11:26. Eph. 1:11. Mat. 8:2. (a) so he still ruleth heaven, and earth, and all therein. This Almighty power of God is either absolute; by which he can will, and do more than he will or doth, Matt. 3:9. and 26:35. Rom. 9:18. Or actual, by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, Psal. 115:3.

V. Majesty is that, by which God of his own absolute and free authority reigneth and ruleth as Lord, and King, over all creatures, visible, and invisible: 1 Chr. 2:11, 12. 2 Sam. 7:22. Rev. 5:12, 13. Having both the right and propriety in all things, as, 1 Cor. 9:14. (b) from whom and for whom, are all things: as also such a plenitude of power, that he can pardon the offences of all whom he will have spared, Rom. 9:15. Joh. 4:11. and subdue all his enemies, whom he will have plagued and destroyed, Luk. 19:27. Psal. 2:9. Psal. 110:9. without being bound to render to any Creature a reason of his doing: but making his own most holy and just will, his only most perfect and eternal Law.

From all these Attributes ariseth one, which is God's sovereign blessedness or perfection.

Blessedness is that (c) perfect and unmeasurable possession

(a) *Deus potest omnia quae contradictionem non implicant. Aqu. 2. quest. 25. art. 3:4. Omnipotentia excludit omnes defectus, qui sunt impotentia, seu, possemuriri, mori, peccare, &c.*

(b) *Hinc Deus dicitur ubi negatur.*

(c) *Deus est Schaddai sive ad totum, non solum quia in se nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas facit perfectas in suo quaque genere; ergo ipse perfectissimus est in se & per se, Scal. Exc. c. 146.*

possession of joy and glory which God hath in himself forever: and is the cause of all the blifs and perfection, that every Creature enjoyeth in his measure, Mark 14: 62. Act. 17: 25. Rom. 11: 35, 36. 1 Tim. 6: 15. Matt. 25: 34. Jam. 1: 17.

There are other Attributes figuratively and improperly ascribed unto God, in the holy Scriptures, as by an Anthropomorphosis, the members of a man, *eyes, eares, nostrils, mouth, hands, feet, &c.* or the senses & actions of man, as *seeing, hearing, smelling, working, walking, striking, &c.* By an *Anthropopatheia*, the affections and passions of a man, as *gladness, grief, joy, sorrow, love, hatred, &c.* or by an Analogy, as when he is named *a Lyon, a Rock, a Tower, a Buckler, &c.* Whose signification every (a) Commentary will express.

*Of all these Attributes we must hold these general Rules.*

**N**O Attribute can sufficiently express the Essence of God, because it is infinite, and ineffable.

1. Whatsoever therefore is spoken of God, is not God; but serveth rather to help our weak understanding, to conceive in our reason, and to utter in our speech the Majesty of his Divine Nature; so far as he hath vouchsafed to reveal himself unto us in his Word.

2. (b) All the Attributes of GOD belong to  
B 3 every

(a) See Master Wilson's Dictionary of the Bible, most profitable for this purpose.

(b) *Attributa omnia singulis divinitatis personis competunt.*

every of the three Persons, as well as to the Essence it self, with the limitation of a Personal propriety. As the Mercy of the Father, is mercy begetting: the mercy of the Son, is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding: and so of the rest.

3. The Essential Attributes of God, differ not from his Essence, because they are the very Essence it self. (.) In God therefore there is nothing which is not either his Essence or Person.

4. The Essential Attributes of God, differ not essentially nor really one from another, (because whatsoever is in God, is one most simple Essence, and one admits no division) but only in our reason and understanding, which being not able to know Earthly things, by one simple act, without the help of many distinct Acts, must of necessity have the help of many distinct Acts to know the Incomprehensible God. Therefore (to speak properly) there are not in God many Attributes, but (b) one only, which is nothing else but the Divine Essence it self, by what attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes. For our (c) *Understanding* conceives by the name of Mercy, a thing differing from that which is called Justice. The Essential Attributes of God are not therefore really inseparable.

5. The

(a) *In Deo nihil est, quod non sit ipse Deus, Zanch.*

(b) *Omnia in divinis sunt unum, ibi non obviat relationis oppositio.*

(c) *Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedit, nihil subsequatur, sed ex intellectu nostra (que perquam umbratilis est) alia aliis prius animo comprehendantur, Scalig. Ex. 365. sect. 6.*

5. The Essential Attributes of God are not parts or qualities of the Divine Essence, nor (a) Accidents in the Essence, nor a Subject: but the very (b) whole and entire Essence of God. So that every such Attribute is not *aliud & aliud*, another thing, but one and the same thing. There are therefore no Quantities in GOD, by which he may be said to be so much; nor Qualities, by which he may be said to be such and such: but ( ) whatsoever God is, he is such & the same by his Essence. By his Essence he is wise, and therefore Wisdom it self: by his Essence he is Good, and therefore Goodness it self: by his Essence he is merciful, & therefore mercy it self: by his Essence he is just, & therefore Justice it self, &c. In a word, God is great without Quantity: good, true, and just without Quality: merciful without Passion: an act without motion: every where present without sight: without time, the first and the last: the Lord of all Creatures, from whom all receive themselves, and all the good they have; yet neither needeth, nor receiveth he any increase of goodness or happiness from any other.

This is the plain description of God, so far as he hath revealed himself to us in his Word.

This doctrine (of all others) every true practi-

B 4

tioner

(a) *Quæ de Deo dicuntur, ægrè accipiuntur, relatione ad creaturas, & sic secundum accidens, non exprimunt, mutationem in divina essentia, sed in creaturis factam: negantur ergo de Deo accidentia realia, non autem prædicata accidentalia.* (b) *Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.* (c) *Essentia divina identificat sibi omnia quæ sunt in divinis, Biel sup. I. sent. dist. I. quest. 5. Exhibet omnia, accipit nihil: ipsum igitur bonum, est Deus ipse semper, Trismeg. ser. 2. Pim.*

tioner of Piety must competently know, and necessarily believe, for four special uses.

1. That we may discern our true and only God, from all false God's & idols: for the description of God is properly known only to his Church, in whom he hath thus graciously manifested himself, Psal. 147: 19, 20. Jer. 20: 23.

2. To possess our hearts with a greater awe of his Majesty, whilst we admire him for his simplicity and infiniteness: adore him for his unmeasurableness, unchangeableness, and eternity: seek wisdom from his understanding and knowledge: submit ourselves to his blessed will & pleasure: love him for his mercy, goodness, and patience: trust to his word, because of his truth: fear him for his power, justice, and anger: reverence him for his holiness. and praise him for all his blessedness: and to depend all our life on him, who is the only Author of our life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive right of his Divine Majesty, & not according to those gross and blasphemous imaginations, which naturally arise in mens brains, as when they conceive God to be like an old Man sitting in a chair: & the blessed Trinity to be like that *tripartite Idol*, which Papists have painted in their Church windows.

When

When therefore thou art to pray unto God, let  
 thine heart speak unto him, as to that *eternal*, Ps. 90:  
 2. *infinite*, 1 King 8: 27. *Almighty*, Genes. 17: 1.  
 John 15: 25. *holy*, Rev. 4: 8. and 15: 4. *wise*,  
 Rom. 11: 33. & 16: 17. *just*, Exod. 34: 6, 7.  
 Psalm 103: 11 & 145: 8, 9. & *mercifull*, Deut. 32: 4.  
 Gen. 8: 25. Psalm 145: 17. *Spirit*, John 4: 3, 4.  
 and *most perfect*, Deut. 32: 4. *individual Essence of*  
*three several Persons*, Father, Son, and Holy Ghost,  
 1 John 5: 7, Matt. 3: 16. and 28: 19. 2 Cor. 13: 14.  
*who being present in all places*, 2 King. 8: 17. Psal. 12.  
 92. Jer. 23: 13. *ruleth Heaven*, and *Earth*, Isa.  
 48: 16, 28. Dan. 4: 32. *understandeth all mens*  
*hearts*, 1 King. 8: 30. Jer. 17: 10. *knoweth all mens*  
*miserics*; Isa. 62: 16. *and is only able to bestow on*  
*us all graces which we want*, 1 Sam. 10: 15. Matt. 17:  
 18. *and to deliver all penitent sinners, who with faith-*  
*ful hearts seek (for Christs sake) his help, out of all*  
*their afflictions and troubles whatsoever.*

The ignorance of this true knowledge of God,  
 makes many to make an Idol of the true God,  
 and is the only cause, why so many do profess  
 all other parts of God's worship and religion, with  
 so much irreverence and hypocrisie. Whereas if  
 they did truly know God, they durst not but come  
 to his holy service; and coming, serve him with  
 fear & reverence: for so far doth a man fear God,  
 as he knoweth him: and then doth a man truly  
 know God, when he joyns *practice* to *speculation*:  
 And that is,

*First*, When a man doth so acknowledge and  
 celebrate God's *Majesty*, as he hath revealed him-  
 self in his Word.

B 5

*Secondly*,



*Secondly*, When from the true and lively sense of God's *Attributes*, there is bred in a man's heart a *love*, *awe*, and *confidence* in God: for, saith God himself, *1 Mal. 6. If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good!* saith *David*. He that hath not by *experience* tasted his *goodness*, knoweth not how good he is. He (saith *John*, *1 John 2: 4.*) *that saith he knoweth God, and keepeth not his commandments, is a lyer, and the truth is not in him.* So far therefore as we *imitate* God in his *Goodness*, *Love*, *Justice*, *Mercy*, *Patience* and other *Attributes*, so far do we know him.

*Thirdly*, When with inward *groans*, and the serious *desires* of our hearts, we long to attain to the perfect and plenary knowledge of his *Majesty*, in the life which is to come.

*Lastly*, This discovers how few there are, who do truly *know* God; for no man knoweth God but he that *loveth* him: and how can a man chuse but *love* him, being the *Sovereign* good, if he knew him? seeing the *nature* of God is to *enamour* men with the love of his *goodness*; and whosoever loveth any thing *more* than God, is not *worthy* of God; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is *Almighty*, why dost thou fear *Devils* and *Enemies*, and not confidently trust in God, and crave his help in all thy troubles and danger? If thou believest that God is *infinite*, how darest thou provoke him to anger? If thou believest that God is *simple*, with what heart canst thou *dissemble* and play the hypocrite?

If

If thou believest that God is the Sovereign good, why is not thy heart more settled upon him, than on all Worldly good? If thou dost indeed believe that God is Judge, how darest thou live so securely in sin without repentance? If thou dost truly believe, that God is most wise, why dost not thou refer the events of crosses and disgraces unto him, who knoweth how to *turn all things to the best, unto them that love him*? Rom. 8: 21. If thou art perswaded, that God is true, why dost thou doubt of his promises? And if thou believest that God is Beauty and (a) Perfection it self, why dost not thou make him alone the chief end of all thine affections and desires? for if thou lovest beauty, he is most fair: if thou desirest riches, he is most wealthy: if thou seekest wisdom, he is most wise. Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that which is in infinite (b) perfection in God: and when in Heaven we shall have an immediate Communion with God, we shall have them all perfectly in him communicated unto us. Briefly, in all goodness he is all in all (c). Love that one good God, and thou shalt love him, in whom all the good of goodness consisteth. He that would therefore attain to the saving knowledge of God, must learn to know him by love. For God is love, and *the knowledge of the love of God passeth all knowledge*, Eph. 3: 19. 1 Joh. 4. For all knowledge besides to know

B 6

(a) how

(a) *Si te habeam solum, sane ruat arduus aether, Tellus rupta suo diffiliatque loco.* (b) *Creatura omnia perfectius sunt in Deo quam in seipsis* Dion. de divin. c. 8. (c) *Ama unum illud bonum, in quo omne bonum est, & sufficit.* Ansel. in Prof. c. 23.

(a) how to love God, and to serve him only, is nothing, upon *Solomon's* credit, but (b) *vanity of vanities, and vexation of spirit.*

Kindle therefore, O my Lady, nay, rather, O my (c) Lord Charity, the love of thy self in my soul, especially seeing it was thy good pleasure, *that being reconciled by the blood of Christ*, Rom. 5:9, 10. John 17:3, 20. 1 Cor. 5:8. I should be brought, by the knowledge of thy grace, to the Communion of thy glory, wherein only consists my sovereign good and happiness forever,

Thus by the light of his own Word, we have seen the back parts of *Jehovah* Elohim, the eternal Trinity, whom to *believe*, is saving *faith*, and *verity*. And unto whom from all *Creatures* in heaven and earth, be all *praise*, *dominion*, and *glory* forever. Amen.

*Thus far of the knowledge of God. Now of the knowledge of a Man's self. And first of the state of his misery and corruption, without renovation by Christ.*

*Meditations of the misery of a man, not reconciled to God in Christ.*

O Wretched Man! where shall I begin to describe *thy endless misery*? who art *condemned*, as soon as *conceived*: and adjudged to *eternal death*, before thou wast born to a temporal life. A beginning indeed I find, but no *end* of thy *miseries*. For when *Adam* and *Eve*, being created after God's own *image*, and placed in *Paradise*; that they and their *Posterity* might live in a blessed state of

(a) *Kemo de Im. Christ. Cap 1.* (b) *Ecc. 1:2, 17.*

(c) *Domina, immo Domine Charitas. Bern.*

of life immortal, having Dominion of all earthly creatures, and only restrained from the fruit of *one tree*, as a sign of their *objection* to the Almighty Creator, though God forbid them this one small thing, under the penalty of eternal death; yet they believed the *devils word* before the *Word of God*, making *God* (as much as in them lay) a *liar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *malecontented* with their present state, as if God dealt *enviously* and *niggardly* with them: and believed that the *devil* would make them partakers of far more glorious things, than *ever* God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*, and disdaining to be God's Subjects, they affected blasphemously to be God's themselves, equals unto God. Hence, till they repented (losing God's Image) they became like unto the devil: and so all their posterity, as a Traiterous brood (whilst they remain impenitent, like thee,) are subject in this life to all cursed miseries, and in the life to come, to everlasting fire, prepared for the devil and his angels.

Lay then aside for a while thy doting vanities, and take the view with me of thy doleful miseries: which duely surveyed, I doubt not, but that thou wilt conclude, that it is far better, never to have natures being, than not to be by Grace a Practitioner of religious Piety.

Consider therefore thy misery,

1. In thy *life*. 2. In thy *death*.

3. *After-death*.

*In thy life*.

1. The miseries accompanying thy *body*.

2. The miseries which deform thy *soul*.

*In thy death*, the miseries which shall oppress thy body and soul,

After death, the miseries which overwhelm both body and soul together in Hell.

And first, let us take a view of those miseries which accompany thy body, according to the four ages of thy life.

1. *Infancy*. 2. *Youth*.

3. *Manhood*. 4. *Old age*.

1. *Meditations of the misery of Infancy*.

**W**Hat wast thou being an infant, but a brute, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of original sin? and thus wast thou cast naked upon the earth, all imbrewed in the blood of filthiness, (filthy indeed, when the Son of God, who disdained not to take on him mans nature, and the infirmities thereof; yet thought it unbeseemed his Holiness, to be conceived after the sinful manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy birth, which was a cursed pain to thy mother, and to thy self the entrance into a troublesome life? the greatness of which miseries, because thou couldst not utter in words, thou didst express (as well as thou couldst) in weeping tears.

2. *Meditations of the miseries of Youth*.

**W**Hat is Youth, but an untamed Beast? all whose actions are rash and rude, not capable of good counsel,

counsel, when it is given: and Apelike delighting in nothing but in toyes and babies. Therefore thou no sooner beginnest to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others, rather than at the disposition of thine own will. No tyred horse was ever more willing to be rid of his burthen, than thou wast to get out of the servile estate of this bonage. A state not worthy the description.

3. *Meditations of the miseries of Manhood.*

**W**Hat is mans state, but a Sea, whetein (as waves) one trouble ariseth in the neck of another: the latter worse than the former? No sooner didst thou enter into the affairs of this world, but thou wast inwrapped about with a cloud of Miseries. Thy Flesh provokes thee to lust, the world allureth thee to pleasures. and the devil tempts thee to all kind of sins; fear of enemies affright thee, suits in Law do vex thee, wrongs of ill neighbours do oppress thee, cares for wife and children do consume thee, and disquietness twixt open foes and false friends, do in a manner confound thee: Sin stings thee within. Satan layes snares before thee. Conscience of sins past doggeth behind thee. Now adversity on thy left hand frets thee, anon prosperity on thy right hand flatters thee; over thy head God's vengeance due to thy sin, is ready to fall upon thee: and under thy feet, Hell's mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest  
and

and comfort? the house is full of cares; the field full of toyl; the Countrey of rudeness, the City of factions; the Court of Envy; the Church of Sects; the Sea of Pirates; the Land of Robbers. Or in what state wilt thou live, seeing wealth is envied, and poverty contemned; wit is distracted, and simplicity is derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and Vertue is disgraced? Oh with what a body of sin art thou compassed about in a *World of wickedness*? what are thine Eyes; But Windows to behold vanities? What are thine Ears, but flood-gates, to let in the streams of iniquity? What are thy Senses, but matches to give fire to thy lusts? What is thine Heart, but the Anvill, where *Satan* hath forged the ugly shape of all lewd affections! Art thou nobly descended? thou must put thy self in perill of forraign wars, to get the reputation of earthly honour; oftentimes hazzard thy life in a desperate combate, to avoid the aspersion of a Coward. Art thou born in mean estate? Lord! what pains and drudgery must thou endure at home and abroad to get maintenance? all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something, how little certainty is there in that which is gotten, seeing thou seest by dayly experience, that he who was rich yesterday, is to day a beggar; he that yesterday was in health, to day is sick: he that yesterday was merry and laughed, hath cause to day to mourn and weep; he that yesterday was in favour, to day is in disgrace: and he, who yesterday was alive, to day is dead: and knowest not how soon, nor in what manner thou shalt

shalt die thy self. And who can enumerate the losses, crosses, griefs, disgraces, sicknesses, and calamities which are incident to sinful man? To speak nothing of the death of friends and children; which oftentimes seems to be unto us far more bitter than present death it self.

*Meditations of the misery of old age.*

**W**Hat is old age, but the receptracle of all maladies? for if thy lot be to draw thy dayes to a long date, in comes old bald-headed age, stooping under dotage with his wrinkled face, rotten teeth, and stinking breath: teasty with Choler, withered with drieness, dimmed with blindness, or surded with deafness, overwhelmed with sickness, and bowed together with weakness, having no use of any sense, but of the sense of pain: which so racketh every member of his body, that it never easeth him of grief, till he hath throw him down to his grave.

Thus far of the miseries which accompany the body. Now of the miseries which accompany the soul, chiefly in this life.

*Meditations of the misery of the soul  
in this life.*

**T**He misery of thy soul will more evidently appear, if thou wilt but consider,

1. The felicity she hath lost.
2. The misery which she hath pulled upon her self by sin.

1. The felicity lost, was first the fruition of the Image of God, whereby the soul was like unto God



God in knowledge, Col. 3:30. Rom. 12: 2. enabling her perfectly to understand the revealed will of God. Secondly, true holiness, by which she was free from all prophane error. Thirdly, Righteousness, whereby she was able to incline all her natural powers, and to frame uprightly all our actions, proceeding from those powers. With the loss of this divine Image, she lost the Love of God, and the blessed communion which she had with his Majesty: wherein consisteth her life, and happiness. If the loss of earthly riches vex thee so much, how should not the loss of this divine treasure perplex thee much more?

2. The misery which she pulled upon her self, consists in two things;

1. Sinfulness. 2. Cursedness.

1. Sinfulness is an universal corruption, both of her Nature and actions: for her *Nature* is infected with a *proneness* to every sin continually, Eph. 2:2. Gen. 6:5. the Mind is stuffed with vanity, Rom. 12:1. Eph. 4:17. the *Understanding* is darkened with ignorance, 1 Cor. 2: 14. the *Will* affecteth nothing but vile and vain things, Phil. 1:3. All her *Actions are evil*, Rom. 3:10. Rom. 7:10. yea this deformity is so violent, that oftentimes in the regenerate soul, the Appetite will not obey the government of Reason, and the will wandereth after, and yields consent to sinful motions. How great then is the violence of the appetite and will in the reprobate soul, which still remains in her Natural corruption? Hence it is, that thy wretched Soul is deformed with sin, defiled with lust, so polluted with filthiness, outraged with passions, overcarried with affections,

affections, pining with Envy, overcharged with Gluttony, surfeited with Drunkenness, boyling with Revenge, transported with Rage, and the glorious Image of God transformed to the ugly shape of the Devil, Joh. 8:14. so far as it once repented the Lord, that ever he made man. Gen. 6:6.

From the former flows the other part of the Soul's misery, called Deut. 27:26 Gal. 2:10. Psal. 119:21. *curshedness*, whereof there are two degrees.

1. *In part.* 2. *In fulness thereof.*

1. *Curshedness in part* is that, which is inflicted upon the Soul in life and death, and is common to her with the body.

The *curshedness* of the soul in life, is the *wrath* of God, which lyeth upon such a creature, so far, as that all things, not only calamities, but also very  *blessings*, Rom. 2: 2, 3. Jer. 28: 13. and *graces*, Isai. 28: 13. turn to ruin. *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances, Gen. 38: 20. and 4: 14. Hebr. 2: 25. but is given up, Rom. 1: 21. 7: 4, 26. to the slavery of *Satan*, Eph. 2: 2. Col. 1: 1, 13. and to his own lusts, and vile affections.

This is the *curshedness* of the Soul in life, now follows the *curshedness* of the Soul and Body in death.

*Meditations of the misery of the body  
and soul in death.*

**A**fter that the aged man hath conflicted with long sickness, and having endured the brunt of

of pain, should now expect some ease: in comes Death, (Nature's slaughterman, God's curse, and Hell's Purveyor) and looks the old man grim and black in the face: and neither pittying his age, nor regarding his long-endured dolours, will not be hired to forbear either for silver or gold: nay, he will not take, to spare his life, skin for skin, and all that the old man hath; but batters all the principal parts of his body, and arrests him to appear before the terrible Judge. And as thinking that the old man will not dispatch to go with him fast enough, Lord! how many darts of calamities doth he shoot thorow him, stitches, aches, cramps, fears, obstructions, rheums, flegms, chollik, stone, wind, &c.

Oh what a ghastly sight is it, to see him then in his bed, when Death hath given him his mortal wound! what a cold sweat over-runs all his body; what a trembling possesseth all his members? the head shooteth, the face waxeth pale, the nether Jaw-bone hangeth down; the Eyestrings break, the Tongue faltreth, the Breath shortneth, and smelleth earthly, the Throat rattleth, and at every gasp the Heart-strings are ready to break asunder.

Now the miserable soul sensibly perceiveth her earthly body to begin to dye: for as towards the dissolution of the universal frame of the great world, the Sun shall be turned into darkness, the Moon into blood, and the Stars shall fall from heaven, the air shall be full of storms and flashing Meteors, the Earth shall tremble, and the Sea shall roar, and mens heart shall fail for fear, expecting the end of such sorrowful beginnings: So towards the dissolution of man, (which is the little world) his Eyes, which

are

are as the Sun and Moon, lose their light, and see nothing but bloodguiltiness of sin; the rest of the Senses, as lesser Stars, do one after another fail & fall, his Mind, Reason, and Memory, as heavenly powers of his soul, are shaken with fearful storms of despair, and fierce flashings of Hell fire, his Earthly body begins to shake and tremble, and the humours, like an overflowing Sea, roar and rattle in his throat, still expecting the woful end of these dreadful beginnings.

Whilst he is thus summoned to appear at the great Assizes of God's Judgment, behold, a Quarter Session, and Gaol-delivery is held within himself: where Reason sits as Judge, the devil puts in a Bill of indictment, as large as that book of *Zachary*, Zach. 5. wherein is alledged all thy evil deeds, that ever thou hadst committed, and all the good deeds, that ever thou hadst omitted, *Ezek.* 2: 10. and all the curses and judgments, that are due to every sin. Thine own conscience shall accuse thee, and thy Memory shall give bitter evidence, and Death stands at the Bar ready, as a cruel Executioner to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the just condemnation of God, who knows all thy misdeeds better than thy self, 1 Joh. 3: 20. Fain wouldst thou put out of thy mind the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, We are thy works, and we will follow thee. And whilst thy soul is thus within, out of peace and order, thy children, wife, and friends, trouble thee as fast, to have thee  
put

put thy goods in order, some crying, some craving, some pitying, some chearing, all like Fleshflies, helping to make thy sorrows more sorrowful. Now the devils, who are come from Hell *to fetch away thy soul*, Luke 12:20. begin to appear to her, and wait, as soon as she comes forth, to take her, and carry her away. Stay she would within, but that she feels the body begins by degrees to die. and ready, like a ruinous house, to fall upon her head. Fearful she is to come forth, because of those Hell-hounds, which wait for her coming. Oh, she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her Body, which joyned with her in the Actions of sin, is altogether now unfit to joyn with her in the exercises of repentance: and repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been: and that but only torments remain, which never shall have end of being. Who can sufficiently expresse her remorse for her sins past, her anguish for her present misery, and her terrour for her torments to come?

In this extremity, she looks every where for help, and she finds her self every way helpless. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this, or the like speech unto her Eyes: O Eyes, who in times past were so quick-sighted, can ye spy no comfort, nor any way how I might escape this dreadful danger? But the Eye-strings are broken, they cannot see the candle that burneth

burneth before him: nor discern whether it be day or night.

The Soul (finding no comfort in the eyes) speaks to the ears: O Ears, who were wont to recreate yourselves, with hearing new pleasant discourses, and Musicks sweetest harmony; can you hear any news or tidings of the least comfort for me? The Ears are either so *deaf*, that they cannot hear at all: or the sense of *hearing* is grown so weak, that it cannot endure to hear his *dearest* friends to speak. And why should *these ears* hear *any tidings* of joy in *Death*, who could never abide to hear the *glad tydings* of the Gospel in his *life*? The Ears can minister no *comfort*.

Then she intimates her grief unto the *Tongue*. Oh *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big and daring words? now (in my greatest need) canst thou speak nothing in my *defence*? Canst thou neither daunt these Enemies with *threatning words*, nor entreat them with *fair speeches*? Alas, the *Tongue* two days ago lay *speechless*: it cannot in his *greatest* extremity, either *call* for a *little drink*, or desire a friend to *take away* with his finger the *flegme*, that is ready to *choak him*.

Finding here no hope of help, she speaks unto the *Feet*: where are ye, O feet, which sometime were so nimble in *running*, can you *carry me* no where, out of this dangerous place? The feet are *stone-dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: O hands, who have been so often approved for man-  
hood,

hood, in *peace*, and *war*, and wherewith I have so often defended my self, and offended my foes; never had I more need than now. Death looks me grim in the face, and kills me. Hellish fiends wait about my bed to devour me: help now or I perish forever. Alas, the hands are so weak, and do so tremble, that they cannot reach to the mouth a spoonful of supping, to relieve languishing nature.

The wretched soul seeing her self thus desolate, and altogether destitute of friends, help, and comfort, & knowing that within an hour she must be in everlasting pains, retires her self to the heart (which of all members is *primum vivens*, & *ultimum moriens*) from whence she makes this doleful lamentation with her self:

(a) O miserable caitife, that I am! How do the *Sorrows of death compass me!* How do the *floods of Belial make me afraid!* How have, indeed, the snares both of the first and second death overtaken me at once! Oh how suddenly hath Death stoln upon me with insensible degrees! Like the Sun which the Eye perceives not to move, though it be most swift of *motion*. How doth Death wrack on me his spite, without pity! The God of mercy hath utterly forsaken me: and the devil, who knows no mercy, waits for to take me; How often have I been warned of this doleful day, by the faithful Preachers of God's Word, and I made but a jest thereat? What profit have I now of all my pride, fine house, and brave apparel? What is become of the sweet relish of all my delicious

(a) The doleful lamentation of the Reprobate Soul at the point of death, 2 Sam. 21:5.

cious fare; All the worldly goods which I so carefully gathered, would I now give for a good Conscience, which I so carelessly neglected. And what joy remains now of all my former fleshly pleasures, wherein I placed my chief delight; Those fleshly pleasures were but deceitful dreams, and now they are past like vanishing shadows; but to think of those eternal pains, which I must endure for those short pleasures, pains me as Hell, before I enter into Hell. Yet justly I confess, as I have deserved, I am served, that being made after God's Image, a reasonable soul, able to judge mine own estate, and having mercy so often offered, and I intreated to receive it, I neglected God's grace, and preferred the pleasures of sin, before the religious care of pleasing God: lewdly spending my short time, without considering, what account I should make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present pains. My joys were but momentary, and gone before I could scarce enjoy them: my miseries are eternal, and never shall know end: Oh that I had spent the *hours* that I consumed in *carding, dicing, playing*, and other vile exercises, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting, watching, praying*, and in *preparing my soul*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to *begin* my life again! how would I condemn the *world*, and the *vanities* thereof! how *religiously* and *purely* would I lead my life! how would I *frequent* the *Church*, and sanctific  
C the



the Lord's Day ! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should never entice me to forget these terrors of this last dreadful hour. But, O corrupt *karkass* and stinking *carriion* ! How hath the devil deluded us ? and how have we served and pulled *swift damnation* upon us both ? now is my case more miserable, than the *beast* that perisheth in a ditch ; for I must go to answer before the *Judgment-seat* of the righteous Judge of Heaven and Earth : where I shall have none to speak for me : and these wicked *fiends*, who are privy to all my evil deeds, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before his *Judgment-seat* : and from thence be carried by these *infernal fiends*, into that horrible prison of endless torments, and utter *darkness*, where I shall never more see light, that first most excellent thing that God made : I, who gloried therefore in being a *libertine*, am now inclosed in the very *claws* of Satan, as the trembling *Partridges* within the griping *talons* of the ravenous *Falcon*. Where shall I lodge to night ? and who shall be my companions ? Oh *horreur* to think ! O grief to consider ! Oh *curst* be the day, wherein I was, & let not the day, wherein my mother bare me, be blessed. *Curst* be the man that shewed my Father, saying, A Child is born unto thee, and comforted him. *Curst* be that man, because he flew me not. Oh that my Mother might have been my grave, or her womb a perpetual conception ! How is it that I came forth of the womb, to endure these hellish sorrows ! and that my days should thus end with  
eternal

*eternal shame!* Cursed be the day that I was first united to so lewd a body: O that I had but *so much* favour, as that I might *never* see thee more! Our *parting* is bitter and doleful; but our *meeting* again, to receive at that dreadful day the *fulness* of our deserved vengeance, will be far more *terrible* and *intolerable*. But what mean I thus by *too* late lamentation, to seek to *prolong* time? My *last hour* is come: I hear the *heart-strings* break, this filthy House of Clay falls on my head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy carcass: Oh filthy carcass, with fare-ill farewell, I leave thee: And so all trembling she cometh forth, and forthwith is seized upon by infernal fiends, who carry her with a violence *torrentis simili*, to the bottomless Lake that burneth with *fire and brimstone*, Apo. 21:8. Jude v, 6. 1 Pet. 3: 19. where she is kept as a prisoner in torments, till the general Judgment of the great Day.

The lothsom carcass is afterwards laid in the grave. In which action for the most part, *the dead bury the dead*: that is, They who are dead in sin, bury them, who are dead for sin. And thus the godless, and unregenerated wordling, who made Earth his Paradise; his Belly his God; his Lust his Law; and as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God: In his adversity God refuseth to save him: the devil, whom he long served, now at length pays him his wages. Detestable was his life, damnable his death. The devil hath his soul, the grave hath his carcass: in which pit of corruption, den of death, and

dungeon of sorrow, let us leave the miserable Cai-rife, rotting with his mouth full of earth, his belly full of worms, and his carcase full of stink, expecting a fearful resurrection, when it shall be reunited with the soul, that as they sinned together so they may be eternally tormented together.

Thus far of the miseries of the soul and body in death, which is but cursedness in part: now follows the fulness of cursedness which is the misery of the soul and body after death.

*Meditations of the misery of a man after death,  
which is the fulness of cursedness.*

**T**He fulness of cursedness (when it falls upon a creature, not able to bear the brunt thereof) presseth him down to that bottomless (Luk. 8: 38. & 16: 23.) deep of the endless (2 Thess. 1: 10.) wrath of *Almighty God*, which is called the *damnation or hell*, Matth. 23: 33. This fulness of cursedness is either particular or general.

Particular, is that which in a less measure of fulness, lighteth upon the soul *immediately*, Luk. 16: 12, 13. 2 Pet. 3: 19. Jude v. 6, 7. as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organ of fleshly eyes, she seeth after a spiritual manner like *Stephen*, who saw the *glory of God*, and *Jesus standing at his right hand*: Act. 7: 56. or, as a man, who being blind born, and miraculously restored to his sight, should see the Sun which he never saw before. And there by the *Testimony* of her own *Conscience*, *Christ the righteous Judge*, who knoweth all things,

things, maketh her, by his omnipresent power, to understand the doom and judgment that is due unto her sins, and what must be her eternal state. And in this manner standing in the sight of Heaven, not fit for her uncleanness to come into Heaven; she is said to stand before the Throne of God. And so forthwith she is carried by the evil angels, (a) who came to fetch her with violence into Hell, where she is kept as in a Prison, in everlasting pains and chains, under darkness, unto the judgment of the great Day. But not in that extremity of torments, which she shall finally receive at the last day, Matt. 5: 34. and 23: 21. Luke 12: 20. Luke 16: 22. 1 Pet. 3: 19. Jude v. 7. Luke 16: 14. Luke 1: 31. 2 Pet. 3: 9. Jude v. 6. Apoc. 11: 8.

The general fulness of cursedness is in a greater measure of fulness, which shall be inflicted upon both thy Soul and Body, Dan. 12: 3. 1 Joh. 5: 18, 19. when by the mighty power of Christ (the supreme Judge of heaven and earth) the one shall be brought out of Hell, Apoc. 20: 23. and the other out of the Grave, as Prisoners, to receive their dreadful doom, according to their evil deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of the Earth, the trembling of the powers of Heaven, and terrors of Heavenly signs be driven at the world's end, to their wits end! Matt. 24: 29. Luke 21: 24, 25. Oh, what a wofull salutation will there be, betwixt the

C 3

damned

(a) Postquam anima de corpore est egressa, subito Judicium Christi de salute cognoscit. Aug. l. 1. de anim & ejus orig. c. 2. Hier. Epi. ad Pamma. Anima damnata continuo invaditur a Daemonibus, qui crudelissime eam rapientes ad infernum deducunt. Alex. inorat. de exit. anim.

damned *Soul* and *Body*, at their re-uniting at that terrible Day!

(a) O sink of Sin, O lump of *Filthiness* (will the *Soul* say unto her *Body*) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison*, to be tormented together! How dost thou appear in my sight like *Jephthah's* Daughter, to my greater torment? Would God thou hadst perpetually rotted in the grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, *Angels*, and *Men*, layd open all those *secret sins*, which we committed together! Have I lost *Heaven*, for the love of such a stinking *carrión*? Art thou the *flesh*, for whose pleasures I have yielded to commit so many Fornications? O filthy *Belly*, how became I such a fool as to make thee my God! How mad was I for momentary joys, to incur these torments of eternal pains! Ye *Rocks* and *Mountains*, why skip ye so like *Rams*, Psalm 114: 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder *Throne*; for the great Day of his wrath is come, and who shall be able to stand? Apoc. 6: 16, 17. Why tremblest thou thus, O *Earth*, at the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst *Korah*, that I be seen no more.

O damned furies, I would ye might, without delay, tear me in pieces, on condition that you would tear me unto nothing! But whilst thou art thus in vain bewayling thy misery, the *Angels* hale thee

(a) The damned soul's Apostrophe to her body at their second meeting.

thee violently away from the brink of thy grave, to some place near the Tribunal-seat of *Christ*; where being as a cursed Goat, separated to stand beneath, on Earth, as on the left hand of the Judge, Matt. 13: 41. Matt. 15: 21. *Christ* shall rip up all the benefits he bestowed on thee, and all the good deeds which thou hast omitted, and all the ungrateful villanies which thou didst commit against him and his holy Laws.

Within thee thine own conscience (more than a thousand witnesses,) shall accuse thee: the Devils, who tempted thee to all thy lewdness, shall on the one side testify with thy conscience against thee: and on the other side shall stand the Holy Saints & Angels approving *Christ's* Justice: & detesting so filthy a Creature: Behind thee an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company: Before thee all the world, (a) burning in flaming fire. Above thee an ireful Judge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphurous mouth of the bottomless pit, gaping to receive thee. In this woful estate, to hide thy self, will be impossible, (for on that condition, thou wouldest wish that the greatest *Rock* might fall upon thee, Apoc. 6: 16, 17.) to appear will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence. *Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.*

(b) *Depart from me*) there is a separation from all joy and happiness.

C 4

Ye

(a) *Anselm. lib. Meditat.*

(b) *Bonavent. Postil. Dom. 3. post Pent. Serm. 2.*

*Ye cursed*) there is a black, and direful Excommunication.

*Into fire*) there is the cruelty of pain (*Everlasting*) there is the perpetuity of punishment.

*Prepared for the Devil and his angels.*) Here are thy infernal tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood, against which a man cannot except; & from which a man can no where appeal. So that to the damned nothing remains but hellish torments, which knows neither ease of pains, nor end of time, Apoc. 21: 8. From this Judgment-fear, thou must be thrust by Angels (together with all the damned *Devils* and *Reprobates*) into the *bottomless Lake of utter darkness*, that perpetually burns with *fire* and *brimstone*. Whereunto as thou shalt be thrust; there shall be such *weeping*, *woes*, and *wailing*, that the cry of the company of *Core*, *Dathan* and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

Into which bottomless *Lake*, after that thou art once *plunged*, thou shalt ever be *falling* down, and never meet a bottom: and in it thou shalt ever *lament*, and none shall *pitty* thee: thou shalt always *weep*, for pain of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*. Thou shalt weep to think, that thy miseries are past remedy: thou shalt *weep* to think, that to *repent* is to no purpose: thou shalt *weep* to think, how for the shadow

shadow of short pleasures, Thou hast incurred these sorrows of eternal pains: thou shalt weep to see, how that weeping it self can nothing prevail; yea in weeping thou shalt weep more tears, than there is water in the Sea; for the water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

There thy Lascivious Eyes shall be afflicted with sights of ghastly Spirits: thy curious Ears shall be affrighted with hideous noyse of howling Devils, and the gnashing teeth of damned Reprobates: thy dainty Nose shall be cloyed with noysom stench of Sulphur: thy delicate Taste shall be pained with intolerable hunger: thy drunken Throat shall be parched with unquenchable thirst: thy Mind shall be tormented, to think how for the love of abortive pleasures, which perished ere they budded, thou so foolishly lost Heavens joys, and incurredst hellish pains, which last unto eternity. Thy conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preacher offered remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldst but believe and repent: and how easily thou mightest have obtained mercy in those days: how near thou wast many times to have repented, and yet didst suffer the Devil and the World, to keep thee still in impenitency, and how the day of mercy is now past, and will never dawn again.

How shall thy understanding be racked, to consider, how for momentary riches, thou hast lost the eternal Treasure, and changed heaven's felicity for hellish misery! where every part of thy body



without intermission of pain, shall be continually tormented alike.

In these Hellish torments, thou shalt be forever deprived of the Beatifical sight of God, wherein consists the sovereign good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetual Prison of utter darkness: where shall be no order, but horreur: no voice, but of blasphemies and howlers: no noise, but of tortures and tortured: no society, but of the devil and his angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment, without mercy: sorrow, without succour: crying, without comfort: mischief, without measure: torment, without ease: where the *Worm dyeth not, and the fire is never quenched*, Mark 9. where the wrath of God shall seize upon thy Soul & Body, as the flame of fire doth on the lump of Pitch, or Brimstone. In which flame thou shalt ever be burning, & never consumed: ever dying, & never dead: ever roaring in the pangs of death, & never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years, as there are grafs on the earth, or sands on the Sea-shore, thou art no nearer to an end of thy torments, than thou wast the first day that thou wast cast into them: yea so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soul could but conceive a hope, that those her torments should have an end, this would be some comfort to think, that at length an end will

will come. But as oft as the Mind thinketh of this word, Never, it is as another *Hell*, in the midst of hell.

This thought shall force the damned to cry, *ai, ai*, as much, as if they should say, *ai dei, ai dei*, O Lord, not ever, not ever torment us thus; but their consciences shall answer them as an Echo, *ai, ai*, ever, ever. Hence shall arise the doleful *ai, ai*, wo and alas for evermore.

This is that second death, the general perfect fulness of all cursedness and misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy bliss and felicity in Heaven for evermore.

Thus far of the misery of man in his state of corruption, unless that he be renewed by Grace in Christ.

Now follows the knowledge of Man's self, in respect of his state of regeneration by Christ.

*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see, how happy a godly man is, in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, and become a *new creature*, is blessed in a threefold respect. 1. in his life. 2. in his death. 3. after death.

I. His *blessedness* during this life, is but in part, and that consists in seven things.

1. Because he is *conceived* of the Spirit. John 3: 5. in the womb of his Mother the Church,

Gal. 4: 26. and is *born*, not of blood, nor of the will of the flesh, nor of the will of Man, but of God, Joh. 1: 13. who in Christ, is his Father, Gal. 4: 6, 7. 2 Cor. 9: 8. So that the Image of God his Father is renewed in him every day more and more, Eph. 4: 2, 3, 13. Col. 3: 10.

2. He hath, for the merits of Christ's sufferings, all his sins, *original* and *actual*, with the guilt and punishment belonging to them, freely and fully forgiven unto him, Rom. 4: 8, 25. Rom. 8: 1, 2. and all the righteousness of Christ, Rom. 4: 5, 19. as freely and fully imputed unto him: and so God is reconciled unto him, 2 Cor. 5: 19. and approveth him as righteous in his sight and account, Rom. 8: 33, 34.

3. He is freed from Satan's bondage, Act. 16: 18. Ephes. 2: 2. and is made a brother of Christ, Joh. 20: 7. Rom. 8: 26. a fellow heir of his heavenly Kingdom, Rom. 8: 17. and a spiritual King and Priest, Apoc. 5: 10. to offer up spiritual sacrifice to God by Jesus Christ, 2 Pet. 2: 5.

4. God spareth him, as a man spareth his own son, that serveth him, Mal. 3: 17. And this sparing consists in

I. Not taking notice of every fault, but bearing with his infirmities, Exod. 34: 6, 7. A loving Father will not cast his child out of doors in his sickness.

II. Not making his punishment when he is chastened, as great as his deserts, Psal. 103: 10.

III. Chastening him moderately, when he seeth that he will not by any other means be reclaimed, 2 Sam. 7: 14, 15. 1 Cor. 11: 32.

IV. Graciously

IV. *Graciously accepting his endeavour*, notwithstanding the imperfection of his obedience, and so preferring the *willingness* of his mind, before the *worthyness* of his work, 2 Cor. 8: 12.

V. Turning the curses which he deserved, to crosses, and fatherly corrections; yea all things, Rom. 8: 28. all calamities of this life, Ps. 89: 31, 33. Heb. 2: 10. 2 Cor. 12: 7. death it self, 1 Cor. 8: 32. and 15: 54, 55. yea, his very sins, unto his good, Luke 22: 32, 33. Psal. 51: 13, 14. Rom. 5: 20.

5. God gives him his *Holy Spirit*, which

I. *Sanctifieth* him by degrees throughout, 1 Theff. 5: 23. so that he doth more and more *dye* to sin, and *live* to righteousness, Rom. 8: 9, 12.

II. *Assures* him of his adoption, and that he is by Grace the Child of God, Rom. 8: 16.

III. *Encourageth* him to come with boldness, and confidence, into the presence of God, Heb. 4: 15. Ephes. 5: 12. Gal. 4: 16.

IV. *Moveth* him without fear, to say unto him, *Abba Father*, Rom. 8: 15, 16. Zach. 12: 12.

V. *Poureth* into his heart the gift of sanctified prayer, Rom. 8: 26, 27.

VI. *Perswadeth* him, that both he and his prayers are accepted & heard of God, for Christ his Mediator's sake.

VII. Fills him with {


I. Peace of conscience.

II. Joy in the Holy Ghost: in comparison whereof, all Earthly Joys seem vile and vain unto him, Rom. 5: 1. and 14: 17. Rom. 5: 3.

6. He hath a recovery of his *soveraignty over the creatures*, Psal. 8: 5, &c. Heb. 2: 7, 8. which he lost by Adam's fall: and from thence free liberty of using all things, 1 Cor. 9: 1. Rom. 14: 14. 1 Tim. 4: 2 &c. Which God hath not *restrained*, 1 Cor. 9: 19, 21. so that he may use them with good conscience, 1 Cor. 3: 21, 23. Heb. 8: 7. For to all things in Heaven and Earth he hath a *sure title* in this life, 1 Cor. 3: 23. and he shall have the plenary and peaceable possession of them in the life to come, Matt. 25: 34. Hence it is, that all Reprobates are but usurpers of all that they possess, and have no *place of their own* but Hell, Act. 1: 25.

7. He hath the assurance of God's Fatherly care and protection, day and night over him; which care consisteth in three things.

I. In providing all things necessary for his Soul and Body, concerning this life, and that which is to come: so that he shall be sure ever, either to have enough, or patience, to be content with that he hath, Matt. 6: 23. 2 Cor. 12: 14. Psal. 23. Psal. 34: 1, 10.

II. In that God gives his Holy Angels, as Ministers, a charge to attend upon him always for his good, Heb. 1. 14. yea, in danger, to *pitch their tents about him for his safety*, where-ever he be, Ps. 134: 7. Psalm 91: 11. Yea, God's protection shall defend him as a *cloud by day*, and as a *pillar of fire by night*: and his providence shall *hedge him from the power of the Devil*, Isa. 4: 3. Job. 1: 10.

III. In that *The eyes of the Lord are upon him*, and his ears continually open to see his state, Isa. 34: 15. Gen. 7: 1. Psalm 33: 19. and to hear his complaint, and

and in his good time, to deliver him out of all his troubles.

Thus far of the blessed state of the godly, and Regenerated man in this life : Now of his blessed state in death.

## II. Meditations of the blessed state of a regenerated man in his death.

**W**Hen God sends Death as his Messenger, for the regenerated man, he meets him half the way to Heaven : for his *conversation*, Phil. 3: 20. and *affection*, Col. 3: 1. is there before him. Death is neither strange, nor fearful unto him. Not strange, because he *died daily*, 1 Cor. 15: 31. nor fearful ; because whilest he lived, he was dead ; and his life was *hid with Christ in God*, Col. 3. To die unto him therefore, is nothing else in effect, but to *rest from his labour* in this world, Apoc. 14: to go home to his *Father's house* ? 2 Cor. 5: 6. John 14: 1. unto the *City of the living God* ; Hebr. 12: 21, &c. *the heavenly Jerusalem*, to an innumerable company of *Angels*, to the *general assembly and Church of the first born*, to God the *Judge of all* : and to the *Spirits of just men made perfect*, and to *Jesus the Mediatour of the New Testament* : Whilst his Body is sick, his Mind is sound : for, God *maketh all his bed in his sickness*, Psalm 41. 3. and strengtheneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth (like *Jacob*, Gen 49. *Moses*, and *Joshua*) to his Children and friends, godly exhortations and counsels, to serve the true God,

to worship him truly all the days of their life. His *blessed* soul breatheth nothing but *blessing*, and such speeches as favour a *sanctified spirit*. As his *outward* man *decayeth*, so his *inward* man *increaseth*, and waxeth stronger. When the *speech* of his tongue *faultreth*, the *sighs* of his heart *speaks* lowder unto God: when the sight of the *Eyes* faileth, the *Holy Ghost* illuminates him inwardly with abundance of *spiritual light*. His soul seareth not, but is bold to go out of the body, and to dwell with her Lord, 2 Cor. 5: 8. He sighed out with Paul, *Cupio dissolvi: I desire to be dissolved; and to be with Christ*, Phil. 4: 23. And with David Psal. 42: 2. *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: when shall I come and appear before God?* He prayeth with the Saints, Apoc. 6: 10. *How long, O Lord, which art holy and true? Come Lord Jesus, come quickly*, Apoc. 22, 20. And when the appointed time of his dissolution is come, Job 14: 5. knowing that he goeth to his Father, Psalm 31: 5. and Redeemer, in the peace of a good conscience, and the assured *perswasion* of the forgiveness of all his sins, in the *blood of the Lamb*, he sings with blessed old Simeon Luke 2: 29. his *Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c.* and surrenders up his soul, as it were, with his own hands, into the hand of his heavenly Father, saying with David, Psalm 31: 9. *Into thy hands, O Father, I commend my soul; for thou hast redeemed me, O Lord thou God of truth.* And saying with Stephens, Act. 7: 59. *Lord Jesus, receive my spirit.* He no sooner yields up his sacred Ghost, but immediately the *holy Angels*,  
Mark

Mark 8: 13. Act. 12: 15. & 27: 25. who attended upon him from his *birth*, unto his death, carry and accompany his *soul* unto Heaven, Luke 26: 22. as they did the Soul of *Lazarus* into *Abraham's bosom*, which is the Kingdom of Heaven, Mark 8: 11. Luke 13: 18. Acts 15: 10, 11. Ephes. 1: 10. Hebr. 11: 2. & 10: 6. & 12: 22, 23. Luke 19: 9. whither only *good Angels* and *good works* do accompany the Soul: the one to *deliver* their charge, Psalm 61: 11. Heb. 1: 14. the other to *receive* their reward, Rev. 14: 13. & 13: 12. 1 Cor. 6: 5.

The *Body* in convenient time, as the sanctified, 1 Cor. 6: 15. *Temple of the Holy Ghost*, the *members of Christ*, nourished by his body, Matt. 26: 6. the price of the blood of the *Son of God*, 1 Cor. 6: 10. 2 Pet. 1: 19. is by his fellow brethren reverently laid to sleep in his grave, 1 Thess. 4: 14. Act 7: 6. and 8: 3. as in the bed of Christ, in an assured hope to *awake in the Resurrection of the just*, Dan. 12: 2. Joh. 5: 28, 29. Luke 14: 14. 1 Thess. 4: 16, 17. Apoc. 14: 15. at the last day, to be partaker with the Soul, of life and glory everlasting. And in this respect not only the souls, but the very bodies of the faithful also are termed blessed.

Thus far of the blessedness of the soul and body of the Regenerated man in death. Now let us see the blessedness of his soul and body after death.

### III. *Meditations of the blessed estate of the Regenerated Man after death.*

**T** His state hath three degrees:

1. From the day of Death, to the Resurrection.

2. From



2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the Regenerated man hath yielded up his Soul unto Christ, the holy Angels take her into their custody, and *immediatly* carry her into *Heaven*, Luke 10: 22. and there present her before *Christ*, Heb. 1: 14. & 12: 14. where she is crowned with a *Crown of righteousness*, 1 Tim. 4: 8. and glory; not which she hath deserved by her good works, but which God hath promised of his free goodness to all those, who of love, have in this life unfainedly served him, and sought his glory. Apoc. 2: 10. 1 Pet. 5.

Oh, what a joy will it be to thy Soul! which was wont to see but misery & sinners, now to behold the face of the God of Glory: yea, to see Christ welcoming thee, as soon as thou art presented before him by the holy Angels, with an *Euge bone serve! Well done, and welcome good and faithful servant, &c. enter into thy Master's joy.* And what joy will this be, to behold *thousand thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers*, Col. 1: 6. Eph. 1: 21. All the *holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors*: and all the souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of God's Saints, who departed before thee in the true faith of Christ, standing before God's Throne in blifs & glory? if the Queen of *Sheba*, beholding the glory and attendance given to *Solomon*, was as it were ravished therewith, brake out and said. *Happy are thy men, happy are those thy ser-*  
vants,

*vants, which stand ever before thee, and hear thy wisdom, 1 King 10.* How shall thy soul be ravished to see her self by grace admitted to stand with this glorious Company, to behold the blessed Face of Christ, and to hear all the *treasures* of his Divine wisdom! How shalt thou rejoyce to see so many *thousand thousands* welcoming thee into their heavenly society! for as they all rejoyced at thy conversion; so will they now be much more joyful to behold thy Coronation? and to see thee receive thy *Crown*, which was laid up for thee against thy *coming*, 1 Tim. 4: 8. For there the Crown of Martyrdom shall be put on the head of a Martyr, who for Christ's Gospel's sake indured torments: the Crown of Virginity on the head of a Virgin, which subdued Concupiscence: the Crown of Piety and Chastity on the head of them, who sincerely professed Christ, & kept their wedlockbed undefiled: the Crown of good works on the good Alms-givers head, who liberally relieved the poor: the Crown of incorruptible glory on the head of those Pastors, who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holiness of life. Who can sufficiently express the rejoycing of this Heavenly Company, to see thee thus *crowned* with glory, *arrayed* with the shining Robe of righteousness, and to behold the Palm of victory put into thy hand? Apoc. 7: 9. O what gratulation will there be, that thou hast escaped all the world, the snares of the Devil, the pains of hell, and obtained with them thy eternal rest and happiness: for there every one joyeth as much in  
another's

another's happiness, as in his own, because he shall see him as much loved of God, as himself. Yea, they have as many distinct joys, as they have companions of their joy. And in this joyful blessed state, the Soul resteth with *Christ* in Heaven, till the *Resurrection*, whenas the number of her fellow-servants and Brethren be fulfilled, which the Lord termeth but a little season.

The second degree of man's blessedness after death, is from the Resurrection, to the pronouncing of the full Sentence: For at the last day,

I. The Elementary Heavens, Earth, and all things therein, shall be *dissolved and purified with fire*, 2 Pet. 3: 10, 12, 13.

II. At the sound of the *last Trumpet or voice of Christ the Archangel*, the very same bodies which the *Elect* had before (though turned to dust and earth) shall rise again, 1 Cor. 15: 52. 1 Thess. 4: 16. John 5: 28. Ezek. 37. Rom. 1: 12. Rom. 5: 27. 1 Cor. 16: 22. Phil. 3: 10, 11. 1 Thess. 4: 17. Matt. 19: 30. And in the same instant, every man's Soul shall re-enter into his own body, by vertue of the Resurrection of Christ their head, and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes; yet shall the *Elect* find it true at that day, that *not a hair of their head is perished.* (a)

III. They shall come forth out of their graves, like so many *Josephs* out of Prison: or *Daniels* out of

(a) *Par est potestas Dei ad instituendos homines, Athenagor.*

of the Lions den, Dan. 4: 12. 1 Theff. 4: 14. or  
*Jonahs* out of the Whale's belly.

IV. All the bodies of the Elect being thus made  
alive, shall arise in that perfection of nature, where-  
unto they should have attained by their natural  
temperament, if no impediment had hindred,  
Psal. 65: 20. and in that vigour of age, that a perfect  
man is at, about three and thirty years old, each in  
their proper sex. (a) Whereunto *Divine* think the  
Apostle alludeth, when he saith: *Till we all come  
unto a perfect man, unto the measure of the age (or  
stature) of the fulness of Christ.* Whatsoever im-  
perfection was before in the body, (as blindness,  
lameness, crookedness) shall then be done away.  
*Jacob* shall not halt, nor *Isaac* be blind, nor *Leah*  
blear-eyed, nor *Mephibosheth* be lame: for if *David*  
would not have the blind & lame to come into his  
house, much less will Christ have blindness and  
lameness to dwell in his heavenly Habitation.  
Christ made all the Blind to see, the Dumb to  
speak, the Deaf to hear, the Lame to walk, &c. that  
came to him to seek his grace on earth: much  
more will he heal all their imperfections, whom  
he will admit to his glory in heaven. *Among those  
Tribes, there is not one feeble, but the Lame man shall  
leap as an Hart, and the Dumb man's tongue shall sing,*  
Psalm 103: 37. Isa. 35: 5. And it is very probable,  
that seeing God created our first parents, not In-  
fants, or Old men, but of a perfect age, or stature;  
th

(a) *Tertull. de Resurrect. c. 6. Hier. Epi. 27. & 61. Aug  
lib. 22. de Civit. Dei cap. 17. & omnes Theologi in 4. Sent  
dist. 44. Ita communiter credunt Theologi in 4. Sent. dist. 4  
Vide Aug. de Civit. Dei lib. 22. cap. 15 & 16.*

the *anaplasis*, or new creation from death, shall every way be more perfect, than the *plasis*, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy being imperfection, & old age corruption, can well stand with the state of a perfect glorified body.

V. The bodies of the Elect being thus raised, shall have four most excellent & supernatural qualities: For,

1. They shall be raised in power, 1 Cor. 15: 43. whereby they shall forever be freed from all wants and weaknesses, and inabled to continue, without the use of meat, drink, sleep, and other former helps.

2. In incorruption, 1 Cor. 15: 41. Isa. 65: 20. whereby they shall never be subject to any manner of imperfections, blemish, sickness, or death.

3. In glory, whereby their bodies shall *shine as bright as the sun in the firmament*, Matt. 13: 43. Dan. 12: 3. Luke 9: 31. Zach. 9: 16. 1 Thessl. 4: 17. and which being made transparent, their souls shall shine thorow, far more glorious than their bodies. Three glimpses of which glory wete seen: First, in *Mose's face*, Exod. 34: 27. Secondly, in the transfiguration, Matt. 17. Thirdly, in *Stephen's countenance*, Act. 6: 15. Three instances and assurances of the glorification of our bodies, at that glorious Day. Then shall *David* lay aside his Shepherd's weed, 1 Sam. 18: 4. & put on the robe of the King's Son, *Jesus*, not *Jonathan*. Then every true *Mordecai* (who mourned under the Sackcloth of this corrupt flesh) shall be arrayed with the Kings *Royal apparel*, Hest. 6: 14. and have the *Crown*  
Royal

Royal set upon his head, that all the world may see, how it shall be done to him, whom the King of kings delighteth to honour. If now the rising of one Sun makes the morning so glorious, how glorious shall that Day be, when innumerable millions of millions of the bodies of Saints and Angels shall appear more glorious than the brightness of the Sun! the Body of Christ in glory surpassing all.

4. In Agility, (a) whereby our bodies shall be able to ascend, and to meet the Lord at his glorious coming in the air, as Eagles flying unto their blessed carcass. To this agility of the Saints glorious bodies, the Prophet alludes, Isa. 40: 31. saying, They shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary: they shall walk, and not faint. And to this state may that saying of wisdom be referred. In the time of their vision they shall shine, and run to and fro, as sparks among the stubble.

And in respect of these four (b) qualities, Paul calleth the raised bodies of the Elect, *Spiritual*: for they shall be spiritual in qualities, but the same still in substance.

And howsoever sin & corruption make a man in this state of mortality, lower than Angels: yet surely, when God shall thus crown him with glory and honour, Psalm 8: 5. I cannot see how man shall be any thing inferiour to Angels. For  
arc

(a) Ubi volet spiritus, ibi erit corpus, Aug.

(b) Spiritualia post resurrectionem erunt corpora, non quia corpora non esse desistant, sed quia spiritu vivificante subsistant. Aug. l. 23. de civit. Dei, c. 23.

are they Spirits? So is Man also, in respect of his Soul; yea, more than this: they shall have also a spiritual body, *fashioned like unto the glorious body of the Lord Jesus Christ*, Phil. 3: 21. in whom man's nature is exalted by a personal union, into the glory of the Godhead, Heb. 2: 16. and individual society of the blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them; Nay, they are but spirits appointed to be Ministers unto the Elect, Heb. 1: 14. Psal. 91: 11. and as many of them, who at the first disdained this office, and would not keep their first standing, Jude vers. 6. 2 Pet. 2: 4. were for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatness of God's love to Mankind.

But as for all the Elect, who at the second, & sudden coming of Christ, shall be found quick and living, 1 Pet. 3: 10, 11, 18. 1 Cor. 15: 51. the fire that shall burn up the corruption of the world, and the works therein, shall in a *moment*, in the *twinkling of an eye*, overtake them as it finds them, either grinding in the Mill of provision, or walking in the fields of pleasure, or lying in the bed of ease, Luke 17: 34. and so (burning up their dross and corruption) of mortal make them immortal bodies; and this change shall be unto them instead of death.

(a) Then shall the Soul with joyfulness greet her body, saying; Oh well met again, my *dear sister*! How sweet is thy voice! how comely is thy countenance.

(a) The Elect. Soul's Apostrophe to her body, at her first meeting in the Resurrection. Can. 8: 14.

countenance, having lien hid so long in the cliffs of the rocks, and in the secret places of the grave! Thou art indeed an habitation fit, not only for me to dwell in; but such as the Holy Ghost think meet to reside in, as his temple forever. The Winter of our afflictions is now past: the storm of our misery is blown over and gone. The Bodies of our Elect Brethren appear more glorious, than the Lilly-flowers on the earth: the time of singing Hallelujah is come: and the voyce of the turtle is heard in the Land. Thou hast been my Yokefellow in the Lord's labours, and companion in persecution and wrongs, for Christ and his Gospel's sake; now shall we enter together into our Master's joy. As thou hast born with me the Cross, so shalt thou now wear with me the Crown. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, ay blessed be that God! who (when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, & prophane vanity) gave us grace to joyn together in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, relieving the poor; exercising (in all humility) the works of Piety to God; & walking conscionably in the duties of our calling, towards men. Thou shalt anon hear no mention of thy sins, they are remitted & covered, Psalm 32: 1, 8. but every good work which thou hast done for the Lord's sake, shall be rehearsed & rewarded. Cheer up thy heart, for thy Judge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold, these

D

glo-



glorious Angels, like so many *Gabriels*, Dan. 9: 21. &c. flying towards us, to tell us that the day of our Redemption is come, & to convey us in the clouds, to meet our Redeemer in the Air, Luk. 11: 28. Lo, they are at hand. *Arise therefore, my Dove, my Love, my fair one; & come away*, Cant. 2: 1, 3. And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling Mountains of *Bethel*.

VI. Both quick and dead being thus revived and glorified, shall forthwith (by the *Ministry of God's Holy Angels*) Luk. 7: 34, 35, 36. be gathered from all the quarters and parts of the world, and *caught up together in the Clouds, to meet the Lord in the Air*, 1 Thess. 4: 17. and so shall come with him, as a part of his glorious train, to judge Reprobate & evil angels, 1 Cor. 6: 1, 3. The *twelve Apostles* shall sit upon *twelve Thrones* (next Christ) to judge the *twelve Tribes*, who refused to hear the Gospel preached by their Ministry. And all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evil angels, & earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, & more faithful in his Service, than others: so shall their glory and reward be greater than others in that Day, Apoc. 22: 12. Rom. 1: 26. & 2: 2. & 6: 16. Joh. 24: 4.

The place where they shall be gathered unto Christ, and where Christ shall sit in Judgment, shall be in the Air, 2 Thess. 4: 12. over the *Valley of Jehoshaphat*, by Mount *Olivet*, near unto *Jerusalem*, Eastward from the Temple: as it is probable for four reasons.

I. Because

I. Because the holy Scripture seems to intimate so much in plain words, Joël 3: 1, 2, &c. vers. 11, 12. *I will gather all Nations in the valley of Jehoshaphat: and plead with them there, Cause thy mighty ones to come down. O Lord, let the Heathen be awakened; and come up to the Valley of Jehoshaphat: for there will I sit to judge all the Heathen round about.* Jehoshaphat signifieth, The Lord will judge. And this valley was so called from the great victory which the Lord (2 Chron. 20. 22.) gave Jehoshaphat, and his people over the *Ammonites*, *Mobabites*, and inhabitants of *Mount Seir*: Which victory was a type of the final victory, which Christ, the supreme Judge, shall give his Elect, over all their enemies in that place, at the last Day, as all the *Jews* interpret it. See Zac. 14: 4, 5. all agreeing that the place shall be thereabout.

II. Because that as Christ was (a) thereabout crucified, and put to open shame: so over that place, his glorious Throne should be erected in the Air, when he shall appear in Judgment, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the world, with righteous judgment, where he himself was unjustly judged and condemned.

III. Because that seeing the Angels shall be sent to gather the Elect, from the four winds,

D 2

from

(a) Near this valley was Mount Moriah, where Abraham sacrificed Isaac, Gen. 22. Jacob saw Angels ascending and descending on a ladder, Genesis 28. The Angel put up his sword, and fire came from heaven and burnt the Sacrifice in Araunah's floor, 2 Sam. 24. Solomon builded the Temple, 2 Chron. 3: 1. Christ preached the Gospel, suffered his passion, and entered into his glory; Carth. in Genes. 28.

from one end of Heaven, to the other: It is most probable, that the place whither they shall be gathered to, shall be near Jerusalem, and the valley of *Jehoshaphat*: which (a) Cosmographers describe to be in the midst of the superface of the earth, if the *termini à quibus*, be the four parts of the World, the *terminus ad quem*, must be about the Center.

IV. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the *Valley of Jehoshaphat*: so he shall in like manner come down from heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard* and *Alexander Hales*. (b)

V. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him: and the body of Christ, in glory and brightness surpassing them all: (The reprobates being separated, and remaining beneath upon the Earth: (c) for the right hand signifieth a blessed, the left hand a cursed Estate) Christ will first pronounce the sentence of absolution and bliss upon the Elect. *First*, because he will thereby encrease the grief of the reprobate, that shall hear it: *Secondly*, to shew himself more  
prone

(a) *The Sea beyond Jordan toward Tyrus, cutteth the midst of the world. And Ezek. saith of Jerusalem, In medio gentium posui eam.* (b) *That from Zion, as from a center, the Law should be published to all nations, and there all nations shall be judged according to the Law, Rom. 2: 12. Act. 1: 11. Richardus d. Villa nova. Thom. in 12. 22. Dist. 47. 41. Matth. 25: 31. Jude v. 14.*

(c) *Apoc. 20: 11, 12. Matth. 19: 28. Bilar. in Cant. 21. Muselm. in Matth. c. 25. Psal. 145: 9. Isa. 8: 22.*

*prone to Mercy, than to Judgment.* (a) And thus from his Throne of Majesty in the Air, he shall (in the sight and hearing of all the World) pronounce unto his Elect, *Come ye blessed of my Father, inherit the Kingdom, prepared for you, from the beginning of the world: for, &c.*

*Come ye,* Here is our blessed union with Christ; and by him, with the whole Trinity.

*Blessed,* Here is our absolution from all sins, and our plenary endowment with all grace and happiness.

*Of my Father,* Here is the Author, from whom by Christ, proceeds our felicity.

*Inherit,* Here is our Adoption.

*The Kingdom,* Behold our Birthright and possession.

*Prepared,* See God's Fatherly care for his chosen.

*From the foundation of the World,* O the free, eternal, unchangeable Election of God!

How much are those souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they *had done either good or evil?* Rom. 9: 11.

*For I was hungry, &c.* O the Goodness of Christ, who takes notice of all the good works of Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself! *Come ye to me, in whom ye have believed, before ye saw me: John 20: 25. 1 Pet. 1: 8. and whom ye have loved and sought for, with so much devotion, and through so many tribulations. Come*

D 3

now,

(a) *Alpaenas tardus Deus est, ad premia veloci.*

now, from labour to rest: from disgrace, to glory: from the jaws of death, to the joys of eternal Life. For my sake ye have been *railed upon, reviled, and cursed*, Matth. 5: 12. But now it shall appear to all those cursed *Esaus*, that you are the true *Jacobs*, that shall receive your Heavenly Father's blessing: and blessed shall you be. Your *Fathers, Mothers, and nearest kindred* forsook, and cast you off, for my Truth's sake, which you maintained, Psalm 27: 10. Mark 19: 29. but now my Father will be unto you a Father, and you shall be his Sons and Daughters forever. You were cast out of your *lands and livings*, and *forsook all for my sake and the Gospels*, John 20: 27. 2 Cor. 6: 10. But that it may appear that you have not lost your gain, but gained by your loss: instead of an Earthly inheritance and possession, you shall possess with me the inheritance of my heavenly Kingdom: here you shall be for love, Sons: for birth-right, heirs: for dignity, kings: for holiness, Priests: and, you may be bold to enter into the possession thereof now, because my Father prepared, and kept it for you, ever since the *first foundation of the world was laid*.

Immediately after his Sentence of absolution and benediction, every one receiveth his Crown, which Christ the righteous Judge puts upon their heads, as the reward which he hath promised of his grace and mercy, unto the Faith and *good works* of all them that loved *that his appearing*, 2 Tim. 4: 8. 1 Pet. 5: 4. Apoc. 4: 4. Then every one taking his *Crown* from his *Head*, shall lay it down (as it were) at the feet of Christ, Apoc. 4: 10.  
And

And prostrating themselves, shall with one heart and voyce, in an Heavenly sort and consort say, *Praise, and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy kingdom for evermore. Amen.*

Then shall they sit in their Thrones and order, as Judges of the Reprobates, and evil angels, by approving, and giving testimony to the righteous sentence and judgment of Christ, the *Supream Judge*, 1 Cor. 6: 1, 2, 3, &c. Matt. 19: 28.

After the pronouncing of the Reprobates sentence and condemnation, Christ will perform two solemn Actions.

I. The presenting of all the Elect unto his Father, John 17: 12, 14, 23, 24. *Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost: I gave them thy Word, and they believed it, & the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know, that thou hast sent me, and that thou hast loved them, as thou hast loved me, John 12: 16.*

II. Christ shall deliver up the Kingdom to God, even the Father, 1 Cor. 15: 24. that is,

shall cease to execute his office or Mediatorship, whereby as he is King, Priest, Prophet, and Supreme head of the Church, he suppressed his Enemies, and ruled his faithful people by his Spirit, Word, and Sacraments. So that his Kingdom of Grace over his Church in this World ceasing, he shall rule immediately as he is God, equal with the Father, and the Holy Ghost, in his Kingdom of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifest: so that as he is God, he shall from thenceforth, in all fulness, without all external means, rule all in all.

From this Tribunal-seat, Christ shall arise, and with all his glorious company of Elect Angels and Saints, he shall go up triumphantly in order and array, unto the heaven of heavens, with such a heavenly noise and Musick: that now may that song of David be truly verified, *God is gone up with a triumph, the Lord with the sound of the Trumpets, Sing praises to God, sing praises; sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to be exalted*, Ps. 47: 5, 6. And that marriage song of John, *Let us be glad and rejoice, and give honour to him: for the Marriage of the Lamb is come, and his Wife hath made her self ready. Alleluiah: for the Lord God omnipotent reigneth*, Rev. 19: 5, 6, 7.

The third and last degree of the blessed state of a regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

*Medi-*

*Meditations of the blessed estate of a Regenerated Man in Heaven, after he hath received his sentence of Absolution, before the Tribunal-seat of Christ, at the last Day of Judgment.*

**H**ERE my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe that most excellent blifs, and eternal weight of glory (whereof *all the afflictions of this present life are not worthy,*) 2 Cor. 4: 17. Rom. 8: 18. which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt heirs, into that everlasting Kingdom of joy, Rom. 8: 17. Notwithstanding, we may take a scantling thereof thus.

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects.

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the Effects of those Prerogatives.

I. *Of the Place.*

**T**He place is the *Heaven of Heavens*, 1 King. 8. Or the *third Heaven*, called *Paradise* 1 Cor. 12: 24. whither Christ (in his human nature) ascended *far above all visible Heavens*. *The Bridegroom's Chamber*, Psalm 19: 5. Matth. 25: 10. which by the firmament, as by an azured curtain, spangled with glittering stars and glorious planets, is hid, that we cannot behold it with these



corruptible eyes of flesh. The Holy Ghost (framing himself to our weakness) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and a holy City, named the Heavenly Jerusalem, Apoc. 21: 2, &c. Verse 24. & 27. Verse 18. Verse 11. Verse 29, 23. Where *only* God, and his people, who are saved and written in the Lamb's Book do inhabit: all built of pure gold, like unto clear glass or Cristal: the walls of Iasper stone, the foundation of the walls with twelve manner of precious stone, having twelve gates, each built of one pearl; three gates towards each of the four corners of the world: and at each gate an Angel, (as so many Porters) that no unclean thing should enter into it. It is foursquare. therefore perfect: the length, the breadth and height of it are equal, 12000. furlongs every way; therefore glorious and spacious: Thorough the midst of her streets ever runneth a pure River of the water of life, as Cristal, therefore wholesom, Vers. 21, 13, 12, 27, 16. And of either side of the River, is the Tree of life, ever growing, which bears twelve manner of fruits, and gives fruit every moneth: therefore fruitful. And the leaves of the Tree are health to the Nations: therefore healthy, Apoc. 22: 1, 2. There is therefore no place so glorious by creation, so beautiful with delectation, so rich in possession, so comfortable for habitation. For there the king, is Christ: the law, is love: the honour, verity: the peace, felicity: the life, eternity. There is light without darkness: mirth, without sadness: health, without sickness: wealth, without want: credit without

without disgrace: beauty, without blemish; ease, without labour: riches, without rust: blessedness, without misery: and consolation that never knoweth end. How truly may we cry out (with *David*) of this City? *Glorious things are spoken of thee, O thou City of God*, Psalm 87: 3. & yet all these things are spoken but according to the weakness of our capacity. For heaven exceedeth all this in glory so far, as that no tongue is able to express, nor heart of man to conceive the glory thereof, 2 Cor. 12: 4. 1 Cor. 2: 4. as witnesseth *Paul*, who was in it, and saw it. O let us not then dote so much upon these wooden cottages, and houses of moulding clay, which are but the Tents of ungodliness, and habitations of sinners! but let us look rather, and long for this *Heavenly City*, whose builder and maker is God: which he (who is not ashamed to be called our God) hath prepared for us, Heb. 11: 10. Heb. 11: 16.

## II. Of the Object.

**T**He blisful and glorious object of all intellectual and reasonable creatures in Heaven, in the Godhead, in Trinity of Persons: without which, there is neither joy, nor felicity, but the very fulness of joy consisteth in enjoying the same.

This Object we shall enjoy two ways.

I. By a Beatifical vision of God.

II. By possessing an immediate communion with his divine nature.

The (a) *beatifical vision of God*, is that only, that

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(a) *Viso Dei beatifica sola est summum bonum nostrum, Aug. lib. de Trin. c. 13.*

that can content the infinite mind of man. (a) For every thing tendeth to his center, God is the center of the soul: therefore (like *Noah's Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind; unless he might see the face of God. Therefore the whole Church prayeth so earnestly, *God be merciful unto us, and bless us, and cause his face to shine upon us*, Psal. 67: 1. and 80: 19. When *Paul* once had seen this blessed sight, he (ever after) counted all the riches and glory in the world (in respect of it) to be but dung, Phil. 3: 8, 11. and all his life after was but a sighing out (*cupio dissolvi*) I desire to be dissolved, and to be with *Christ*, Phil. 1: 23. And *Christ* prayed for all his Elect in his last prayer, that they might obtain this blessed vision; *Father, I will that they which thou hast given me, be (where?) even where I am: (to what end?) that they may behold that my glory,* &c. Joh. 17: 24. If *Moses's* face did so shine, when he had been with God but forty days, & seen but his back-parts, Exod. 42: 39. Exod. 33: 13. How shall we shine, when we shall see him face to face forever, and know him as we are known, and as he is? 1 Cor. 13: 12. 1 Cor. 3: 12. 1 John 3: 2. Then shall the soul no longer be termed *Marah*, bitterness, but *Naomi*, beautifulnes; for the Lord shall turn her *sh. re bitterness, to eternal beauty and blessedness*, Ruth 1: 20.

The second means to enjoy this object is, by  
having

(a) *Ficistinos domino ad te: inquietum est cor nostrum donec requiescat in te, Aug. conf. lib. 1. cap. 3. &c.*

having an immediate, and an eternal communion with God in Heaven. This we have, first, by being (as members of Christ) united to his Manhood, and by the manhood personally united to the Word, we are united to him, as he is God: and by his Godhead to the whole Trinity. Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lack of this Communion) they shall have neither grace with him, nor glory from him. For want of this Communion, the Devils (when they saw Christ) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* Mark 5:7. But (by vertue of this Communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz) *Spread, O Christ, the wing of thy garment of thy mercy over thine hand-maid: for thou art my kinsman,* Ruth 5:9. This Communion God promised Abraham, when he gave him himself for his great reward. And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one word, saying: *that God shall be all in all unto us,* 1 Cor. 15:28. Indeed, God is now all in all unto us: but by means, and in small measure. But in heaven, God himself immediately (in fulness of measure, without all means,) will be unto us all the good things, that our souls and bodies can wish or desire. He himself will be salvation, and joy to our souls: life & health to our bodies: beauty to our eyes: Musick to our ears: honey to our mouths: perfume to our nostrils: meat to our bellies: light to our understanding: contentment to our wills: and delight to our hearts: and what

can be lacking, where God (a) himself will be the soul of our souls : Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony and goodness, that are in men, beasts, fishes, fowls trees, herbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use : nay the best creatures (which serve us now) shall not have the honour to serve us then.

There will be no need of the Sun, nor of the Moon to shine in that City, Apoc. 21: 23. for the glory of God doth light it. No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any Creature, let us say to our selves : How much more excellent is he, who gave them this excellency ! When we behold the wisdom of men, who overrule creatures stronger than themselves ; outrun the Sun and Moon in discourse, prescribing many years before, in what course they shall be eclipsed : let us say to our selves, how admirable is the (b) Wisdom of God, who made men so wise ! When we consider the strength of Whales and Elephants, the tempest of winds, and terrour of Thunder, let us say to our selves : How strong, how mighty, how terrible is that God, that  
makes

(a) *Anima animæ erit Deus, Bern. Non potest summus rerum conditor in se non habere, quæ rebus secundis dedit : quæmodum, sol astris. Hugo l. 4. de anima, cap. 14. Apoc. 21: 23.*

(b) *Sineca de beneficiis, lib. 2. cap. 16.*

makes these mighty and fearful Creatures? When we taste things that are delicate sweet, let us say to our selves: O how sweet is that God, from whom all these creatures have received this sweetness! When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women, let us say: How fair is that God, that made these so fair.

And if our loving God hath thus provided us so many excellent delights, for our passage thorow this *Bockim*, Judg. 2: 5. or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the Palace of our Master's joy? How shall our souls be there ravished with the love of so lovely a God? So glorious is the object of heavenly Saints. So amiable is the sight of our gracious Saviour.

III. *Of the Prerogatives, which the Elect shall enjoy in Heaven.*

**B**Y reason of this Communion with God, the Elect in Heaven shall have four superexcellent prerogatives.

I. They shall have the *Kingdom of Heaven* for their inheritance, Matt. 25. 1 Pet. 1: 4. Eph. 2: 4. Heb. 12: 22. and they shall be free Denizens of the *heavenly Jerusalem*. S. Paul (by being a free Citizen of Rome) escaped whipping, Act. 22: 25. but they who are once free Citizens of the *heavenly Jerusalem*, shall ever be freed from the whip of eternal torments. For this freedom was bought for us, not with a great sum of money, Act. 22: 28. but with the precious blood of the Son

Son of God, 1 Pet. 2: 19. Apoc. 5: 20. 1 Pet. 2: 9. Rom. 12: 10.

II. They shall be all *Kings*, and *Priests*, 1 Pet. 2: 5. Heb. 13: 5. (Spiritual Kings) to reign with Christ, and to triumph over Satan, the World, and Reprobates: and spiritual Priests, to offer unto God the spiritual Sacrifice of Praise and Thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. O what a comfort is this to poor Parents, that have many Children! If they breed them up in the fear of God, to be true Christians: then are they Parents to so many Kings and Priests.

III. Their bodies shall shine as the brightness of the Sun in the firmament: like the glorious body of Christ, which shined brighter than the Sun at noon, Matt. 13: 43. when it appeared to Paul, Phil. 3: 21. Acts 12: 6. A glimpse of which glorious brightness appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mount, Luk. 9: 13. Mark 9: 3. Therefore (saith the Apostle) it shall rise a *glorious body*; yea, a spiritual body, 1 Cor. 15: 43, 44. not in substance, but in quality: preserved by spiritual means, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more vile than a carrion) should thus arise in glory, like unto the body of the Son of God, 1 Thess. 4: 1.

IV. Lastly, they (together with all the holy Angels) there keep (without any labour to distract them) a perpetual Sabbath, to the glory, honour, and praise of the blessed Trinity, for the creating, redeeming, and sanctifying of the Church; and for

his

his power, wisdom, justice, mercy, and goodness, in the government of Heaven and Earth. When thou hearest a sweet Consort of Musick; meditate how happy thou shalt be, when (with the quire of Heavenly Angels and Saints) thou shalt sing a part in that spiritual Alleluiah, on that eternal blessed Sabbath, where there shall be such variety of pleasures, and satiety of joys; as neither know tediousness in doing, nor end in delighting.

IV. Of the effects of those Prerogatives.

*From these Prerogatives there will arise to the Elect in heaven five notable effects.*

They shall know God, with a perfect knowledge, (a) 1 Cor. 13: 10. so far as Creatures can possibly comprehend the Creator. For there we shall see the Word, the Creator, and in the Word, all creatures that by the Word were created: (b) so that we shall not need to learn (of the things which were made,) the knowledge of him by whom all things were made. The *excellentest* creatures in this life, are but as a *dark veil*, drawn betwixt God and us: but when this veil shall be drawn aside, then shall we see God face to face, and know him, as we are known, 1 Cor. 13: 11. 2 Cor. 3: 16. (c)

We shall know the power of the Father, the wisdom of the Son, the grace of the Holy Ghost; and the indivisible nature of the blessed Trinity.  
And

(a) *Aug. so'iloqu. cap. 36.* (b) *Nihil notum in terra, nihil ignotum in celo.* (c) *Res verae sunt in mundo inuisibili umbra rerum. Herm.*



And in him we shall know, not only all our friends, (who dyed in the faith of Christ) but also all the faithful that ever were, or shall be. For

I. Christ tells the *Jews*, Luke 23: 28. that they shall see *Abraham, Isaac, and Jacob*; and all the *Prophets in the kingdom of God*: therefore we shall know them.

II. *Adam* in his innocency, knew *Eve* to be bone of his bone, and flesh of his flesh, Gen. 2: 13. as soon as he awaked: much more then shall we know our kindred, when we shall awake perfected and glorified in the resurrection.

III. The Apostles knew Christ after his resurrection, and the *Saints which rose with him*, and appeared in the holy City, Matt. 27: 53.

IV. *Peter, James, and John*, Matt. 17: 4. knew *Moses and Elias* in the transfiguration: how much more shall we know one another, when we shall be all glorified?

V. *Dives* knew *Lazarus* in *Abraham's bosom*, Luke 16: 23. much more shall the Elect know one another in Heaven.

VI. Christ saith, Matt. 19: 28. that the twelve Apostles shall sit upon twelve Thrones, to judge (at that day) the twelve Tribes: therefore they shall be known, and consequently the rest of the Saints, 1 Cor. 9: 2, 3.

VII. *Paul* saith, that at that day we shall know as we are known of God, 1 Cor. 13: 12. and *Augustine* (a) (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her husband with external eyes, so in the life to come, she should know

(a) *August. ad Italicam viduam. Epist. 6.*

know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts : *For all shall be made manifest one day*, See 1 Cor. 4: 5.

VIII. The faithful in the Old Testament are said to be gathered to their Fathers, Gen. 25: 35. 1 King. 12. therefore the knowledge of our friends remains.

IX. *Love never falleth away*, 1 Cor. 13: 8. therefore knowledge, the ground thereof, remains in another life.

X. Because the last day shall be a declaration of the just judgment of God, Rom 2: 5. Apoc. 21: 12. Eccl. 12: 14. Rom. 2: 16. When he shall reward every man according to his works : & if every man's works be brought to light, much more the worker. And if wicked men shall account for every idle word, Matth. 12: 36. much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) *Every man shall appear, to account for the works that he hath done in his body*, 2 Cor. 5: 10. &c. See Wisdom, Chap. 5. vers. 1. Though the respect of diversities of degrees and callings in Magistracy, Ministry, and Oeconomy shall cease ; yea, Christ shall then cease to rule, as he is Mediator, and rule all in all, as he is God equal with the Father, and the Holy Ghost, 1 Cor. 15: 24, 28.

I. The greatest knowledge that men can attain unto in this life, comes as far short of the knowledge, which we shall have in heaven, as the knowledge of a child that cannot yet speak plain, is to the

the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to be Students of this University. For all the light by which we know any thing in this World, is nothing but the very shadow of God. (a) But when we shall know God in heaven, we shall in him know the manner of the work of the creation, the mysteries of the work of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator, and his works. But whilst we are in this life, we may say with *Job*, *Job 26: 14. How little a portion hear we of him?* And assure our selves with *Syracides*, *Eccl. 42: 32. that There are hid yet greater things than these be, and that we have seen but a few of God's works.*

II. They shall love God with as perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him without measure. For in this life (*knowing God but in part*, *1 Cor. 13: 12*) we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

III. They shall be filled with all manner of divine pleasures. *At thy right hand* (saith David) *there are pleasures for evermore*, *Psalms 16: 11. Yea they shall drink* (saith he) *out of the River of pleasures*, *Psalms 36: 8.* For as soon as the soul is admitted

(a) *Lumen est umbra Dei, & Deus est lumen luminis. Plato, Polit. 6.*

mitted into the actual fruition of the beatifical essence of God, she hath all the goodness, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: if any delight in fairness, the fairest beauty is but a dusty shadow to that: he that delights in pleasure, shall there find infinite varieties, without either in corruption of grief, or distraction of pain: he that loveth honour, shall there enjoy it, without the disgrace of cankered envy: he that loveth treasure, shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance: health, that no sickness shall impair: and life, that no death can determin. In a word, look how far this wide world surpasseth for light, pleasures, and comfort, the dark and narrow womb, wherein thou wast conceived a child: so much doth the world to come exceed in joys, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated?

IV. They shall be replenished with an unspeakable joy. *In thy presence* (saith David, Psalm 16: 12.) *is the fulness of joy.* And this joy shall arise, chiefly from the vision of God, and partly from the sight of the holy Angels, and blessed souls of just and perfect men, who are in bliss and glory with him.

But especially from the blissful sight of Jesus the Mediator of the New Testament, our *Emmanuel*, God made man, Heb. 12: 24. His sight will

will be the chief cause of our blifs and joy. If the *Israelites in Ferusalem* so shouted for joy, that the earth rang again, to see Solomon crowned, 1 King. 1: 40. How shall the Elect rejoyce in Heaven, to see Christ (the true Solomon) adorned with Glory? If *John Baptist* at his presence did leap in his mother's womb for joy, Luke 1: 44. how shall we exult for joy, when he will be, not only with us, but in us in Heaven, John 17: 23? If the *Wife man* rejoyced so greatly to find him, a Babe lying in a manger, Matt. 2: 12. how great shall the joy of the Elect be, to see him sit (as a king) in his celestial Throne? If *Simeon* was so glad to see him an infant in the Temple, Luke 3: 18. presented by the hands of the Priest; how great shall our joy be, to see him a king, ruling all things at the right hand of his Father? If *Joseph and Mary* were so joyful to find him in the midst of the Doctors, Luke 2: 46. in the temple; how glad shall our souls be, to see him sitting as Lord among Angels in Heaven? This is that joy of our Master, which (as the Apostle saith 1 Cor. 2: 9.) *the eye hath not seen, the ear hath not heard, nor the heart of man can conceive*: which because it cannot enter into us, we shall enter into it. (a)

V. Lastly, they shall enjoy this blifsfull and glorious estate for evermore. Therefore it is termed everlasting life, 1 Cor. 2: 9. and Christ saith, *that our joy shall no man take from us*, John 16: 23. All other joys (be they never so great) have an end. *Abasuerus* Feast lasted an hundred and eighty days:

(a) *Facilius dicere possumus quid ibi non sit, quam quid ibi sit, Aug. de sym. lib. 3.*

days, Hest. 1: 3. But he, and it, and all his joys are gone. For mortal man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights and joys, but for a time, were much; but to enjoy them forever, without intermission of end, who can hear it, and not admire it! who can muse of it, and not be amazed at it! All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the riches and pleasures of this life to be but *loss and dung*, Phil. 3: 8. in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith and good life) they laboured to ascertain themselves of this eternal life; and for the love thereof, they *willingly* either *sold*, or parted with all their earthly goods and possessions, Acts 1: 45.

Christ calleth all *Christians Merchants*, Luk. 19. and eternal life, a precious pearl, which a wise Merchant will purchase, though it cost him *al that he hath*, Matt. 13.

*Alexander* hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captains and souldiers, all his kingdom of *Macedonia*: *Hephestion* asking him what he meant in so doing: *Alexander* answered, that he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

Abra-

(a) *Plutarch. Apoph. Regum.*

*Abraham and Sarah* left their own countrey and possessions, to look for a City whose builder and maker is God, Heb. 11: 10, 15, 16. and therefore bought no land, but only a place of burial. *David* preferreth one day in this place, before a thousand else where, Psalm 84: 10. yea, to be a Doorkeeper in the house of GOD, rather than to dwell in the richest tabernacles of wickedness. *Elias* 1 King. 19: 4. earnestly besought the Lord to receive his soul into his Kingdom, & went willingly, though in a fiery chariot (2 King 2: 15.) thither. *Paul* (having once seen Heaven) continually desired to be dissolved, that he might be with Christ, Phil. 1: 23. *Peter* (having espied but a glimpse of that eternal glory in the Mount) wished, that he might dwell there all the days of his life; saying, Matt. 17: 4. Master, it is good for us to be here. How much better doth Peter now think it to be in Heaven it self? Christ (a little before his death) prayeth his Father, Joh. 17: 5. to receive him into that excellent glory. And the Apostle Heb. 11: 2. witnesseth, that (for the joy which was set before him) he endured the Cross, and despised the shame. If a man did but once see those joys (if it were possible) he would endure an hundred deaths, to enjoy that happiness but one day.

Saint *Augustin* saith, (a) that he would be content to endure the torments of Hell, to gain this joy, rather than to loose it. *Ignatius* (*Paul's* Scholler) being threatened (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith, (b) Fire, Gallows, Beasts, breaking of my bones, quartering

(a) Serm. 31. de Sanctis.

(b) Hier. in Catalogo Herem. l. 3. contra Valent.

quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus, and his Kingdom. The like constancy shewed Polycarp, (a) who could not by any terrours of any kind of death be moved to deny Christ in the least measure. With the like resolution answered Basil his persecutors, (b) when they would terrifie him with death! *I will never* (saith he) *fear death, which can do no more than restore me to him that made me.* If Ruth, Rut. 1: 16, left her own Countrey, and followed Naomi her mother in law, to go and dwell with her in the Land of Canaan (which was but a type of heaven) only upon the same, which she heard of the God of Israel, (though she had no promise of any portion therein) how shouldst thou follow thy Holy Mother the Church, to go unto Christ into the heavenly Canaan; wherein God hath given thee an eternal inheritance; assured by an holy Covenant, made in the Word of God; signed with the blood of his Son; and sealed with his Spirit & Sacraments? This shall be thine eternal happiness in the Kingdom of Heaven, where thy life shall be a communion with the blessed Trinity; thy joy, the presence of the Lamb; thy exercise, singing; thy ditty, Allelujah; thy Consorts, Saints and Angels; where youth flourisheth, that never waxeth old; Beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never slacketh: and life remaineth, that never endeth.

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Medita.

(a) *Exsech. lib. 4. c. 16.*

(b) *Naxian. de vita Basil.*



*Meditations directing a Christian how to apply to himself, without delay, the foresaid knowledge of God, and himself.*

**T**Hou seeest therefore, O man, how wretched and cursed thy state is, by corruption of Nature, without Christ: insomuch that whereas the Scriptures do liken wicked men unto Lyons, Bears, Bulls, Dogs, and such like savage creatures in their lives: it is certain, that the condition of an unregenerated man, is in his death more vile than a Dog, or the filthiest creature in the world. For the Beast (being made but for man's use) when he dyeth, endeth all his miseries with his death. But man (endued with a reasonable, and an immortal Soul, made after God's Image, to serve God) when he ends the miseries of this life, must account for all his miseries; and begin to endure those miseries that never shall know end. No creature but man is lyable to yield (at his death) an account for his life. The brute creatures, not having reason, shall not be required to make any account for their deeds: and good Angels, though they have reason, yet shall they yield no account, because they have no sin. And as for evil angels, they are without all hope, already condemned: so that they need not make any further accounts. Man only in his death must be God's accountant for his life.

On the other side, thou seeest (O Man) how happy and blessed thy estate is, being truly reconciled unto God in Christ; in that (through the restauration of God's Image, and thy restitution into thy Sovereignty

ty over other creatures) thou art in this life little inferiour to the Angels, and shalt be in the life to come, equal to the Angels; Yea, (in respect of thy Nature, exalted, by a personal union to the Son of God, and by him, to the glory of the Trinity) superiour of the Angels, a Fellow-brother with Angels, in spiritual grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief blifs and happiness consisteth in having an eternal communion with his Majesty.

Now therefore (O impenitent sinner) in the bowels of Christ Jesus I intreat thee, nay, I conjure thee, as thou tenderest thy own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retain, and chain thee in this wretched and cursed estate, wherein thou livest; and to hinder thee from the favour of God, and the hope of eternal Life and happiness.

*Meditations on the Hinderances, which keep back a sinner from the Practice of Piety.*

Those hinderances are chiefly seven.

1. An ignorant mistake of the true meaning of certain places of the Holy Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken, are these: 1. Ezek. 33: 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, That he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive; but the Text saith

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not,

not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the scripture) when they would have repented, were rejected; *& could not repent, though they sought it carefully with tears*, Heb. 12: 17. Luk. 13: 24, 27. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Matt. 11: 26. *Come unto me all you that labour, & are heavy laden, and I will give you rest*. Hence the lewdest man collects, that he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he, who (as Peter saith 2 Pet. 2: 20, 21.) *having known the way of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord & Saviour Jesus Christ*. To come unto Christ, is to repent and believe, Isai. 1: 18. John 6: 35. And this no man can do except his heavenly Father draweth him by his grace, John 6: 44.

3. Rom. 8: 1. *There is no condemnation to them which are in Christ Jesus*. True; but they are such, *who walk not after the flesh, (as thou dost) but after the Spirit*, which thou didst never yet resolve to do.

4. 1 Tim. 1: 15. *Christ Jesus came into the world to save sinners, &c.* True; but such sinners, who like Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdness. For Tit. 2: 11, 12. *that grace of God which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world*.

5. Prov.

5. Prov. 24: 26. *A just man falleth seven times in a day, and riseth, &c.* (In a day) is not in the Text: Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him, Psalm 34: 14. And though it meant falling in and rising out of sin; What is this to thee, whose falls all men may see every day: but neither God, nor man can at any time see thy rising again by repentance?

6. Isa. 64: 5. *All our righteousnesses are as filthy rags.* Hence the carnal Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve, that his devotions are so imperfect. But *Esaiah* means not in this place, the righteous works of the Regenerate: as, fervent prayers in the name of God: charitable alms from the bowels of mercy: suffering in the Gospel's defence the spoil of goods, and spilling of blood: & such works, which *Paul* calls the fruits of the spirit, Gal. 5: 22. But the Prophet making an humble confession in the name of the *Jewish Church*, when she had fallen from God to Idolatry, acknowledgeth, that whilst they were by their filthy sins separated from God, as Lepers are by their infected sores, and polluted cloathes, from men, their chiefest righteousness could not be but abominable in his sight. And though our best works (compared with Christ's righteousness) are no better than unclean rags: yet in God's acceptance for Christ's sake, they are called (Apoc. 3: 8.) *white rayment*, yea. Apoc. 19: 8. *pure fine linnen and shining*, far unlike  
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thy *Leopards spots*, Jer. 13:23. and *filthy garments*, Zach. 3:4.

7. Janr. 3:2. *In many things we sin all.* True, but God's children sin not in all things, as thou dost, without either bridling their lusts, or mortifying their corruptions. And though the reliques of sin remain in the dearest children of God, that they had need dayly to cry, *Our Father which art in Heaven, forgive us our trespasses*; Yet in the *New Testament*, Gal. 1:15. Rom. 5:8. John 9:31. none are properly called Sinners, but the unregenerate: but the Regenerate, in respect of their zealous endeavour to serve God in unfained holiness, are every where called Saints, in so much, that Saint *John* saith, that *whosoever is born of God, sinneth not*: 1 John 3:9. 1 John 5:18. that is, liveth not in willful filthiness, suffering sin to reign in him, as thou dost. Deceive not thy self with the name of a Christian: whosoever liveth in any customary gross sin, he liveth not in the state of Grace. *Let therefore* (saith Paul, 2 Tim. 2:19.) *every one that nameth the Name of Christ, depart from iniquity.* The Regenerate sin but upon frailty; they repent, and God doth pardon; therefore they *sin not to death*, 1 John 5:16. The Reprobate sin maliciously, sinfully; and delight therein: so that by their good will, sin shall leave them, before they will leave it. They will not repent, & God will not pardon. Therefore their sins are *mortal*, (saith Saint *John*, *ibid.*) or rather *immortal*, as saith Saint *Paul*, Rom. 2:5. It is no excuse therefore to say, *We are all Sinners.* True Christians (thou frell) are all Saints.

8. Luk.

8. Luk. 23: 43. *The thief converted at the last gasp* was received to Paradise. What then? If I may have but time to say, when I am dying, Lord, have mercy upon me, shall likewise be saved. But what if thou shalt not; And yet *many in that day shall say, Lord, Lord: and the Lord will not know them*, Matth. 7: 22, 23. The thief was saved; for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, lest trusting to late Repentance at thy last end on Earth, thou be not driven to repent too late, without end, in Hell.

9. 1 Joh. 1: 7. *The blood of Jesus Christ cleanseth us from all sin.* And 1 Joh. 2: 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*, &c. Oh Comfortable! But hear what S. John saith in the same place: My little children, these things write I unto you, that ye sin not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5: 20. *Where sin abounded, Grace did abound much more.* Oh sweet! But hear what Paul addeth: *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?*

Rom. 6: 12. This place teacheth us not to presume: but that we should not despair. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken are:

I. From the Doctrine of Justification by faith only, a carnal Christian gathereth; That good works are not necessary. He commends others

that do good works : but he perswades himself, that he shall be saved by his Faith, without doing any such matter. But he should know, that though good works are not necessary to Justification, yet they are necessary to salvation : for we are God's workmanship, created in Christ Jesus unto good works, which God hath predestinated that we should walk in them, Eph.2:10. Whosoever therefore (in years of discretion) bringeth not forth good works after he is called, he cannot be saved : (a) neither was he ever predestinated to life eternal. Therefore the Scripture saith, Rom.2:6. 2 Cor.9:5. Apoc. 21. 12. Apoc.2:3. that *Christ will reward every man according to his works*. Christ respects in the Angels of the seven Churches nothing but their works, and at the last day he will give the heavenly inheritance only to them who have done good works : in feeding the hungry, Matt. 25. clothing the naked, &c. At that day, 2 Tim.4: 2. *Righteousness shall wear the Crown*. No righteousness, no Crown. No good works (according to a man's talent) no reward from God : unless it be *vengeance*, Rom.2:8. To be rich in good works, is the surest foundation of our assurance to obtain eternal life, 1 Tim.6:19. For good works are the true fruits of a true faith ; which apprehendeth Christ, and his obedience, unto Salvation. And no other Faith, (Gal. 5:6.) *availeth in Christ, but that which worketh by love* : And (in the act of Justification) that Faith, which only justifieth, is (b) never alone, but ever accompanied with good works : as  
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(a) *Falk. Rhem. Test. Annot. in Eph.2:12.*

(b) *Fides sola, non quia est sola, justificat, ut oculus solus videt.*

the Tree with his fruits, the Sun with his light, the Fire with his heat, and Water with his moisture. And that Faith which doth not justify her self by good works before Men, is but a *dead Faith*, which will never justify a man's soul before God. But a justifying Faith *purifieth the heart*, Acts 15:9. and *sanctifieth the whole man* throughout, 1 Thess. 5:25.

II. From the Doctrine of God's *eternal Predestination*, and unchangeable Decree, (a) he gathereth, *that if he be predestinated to be saved, he cannot but be saved: if to be damned, no means can do any good.* Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the means, as well as to the end, 1 Pet. 1:16. Whom therefore God hath predestinated to be saved, which is the end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the *means*, Rom. 8:29, 30. John 15:16. And they (saith Peter) (b) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master, and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life: then assure thy self, that thou art one of those, who art infallibly predestinated to everlasting salvation. If otherwise, blame not God's Predestination, but thine own sin and rebellion. Do

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(a) Matt. 25:34. Ephes. 2:4. Eccl. 2:4. Eccl. 1:14.

(b) 1 Pet. 1:2. Noli te in Deo primum querere, sed in Christo, in quo si te per fidem inveneris, sermo isto, co. esse salutem.



thou but return unto God, and God will graciously receivethee, as the Father did the prodigal Son; and by thy conversion, it shall appear, both to *Angels*, Luk. 15: 10. and *men*, verse 24. that thou didst belong to his Election: If thou wilt not; why should God save thee?

III. When a carnal Christian hears, that a man hath not free will unto good, he looseth the reins to his own corrupt will: as though it lay not in him to bridle, or to subdue it, implicitly making God the Author of sin, in suffering man to run into this necessity: But he should know, that God gave *Adam* free-will, to stand in his integrity, if he would; but man abusing his free-will, lost both himself and it. (a) Since the Fall, Man, in his state of corruption, hath free-will to evil, but not to good; for, in this state, *we are not* (saith the Apostle) (b) *sufficient to think a good thought.* (c) And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But, as soon as a man is regenerated, the Grace of God freeth his will unto good, so that he doth all the good things he doth with a Free-will: for so the Apostle saith, (d) that God of his own good pleasure, worketh both the will & the deed in us, who (as the Apostle expoundeth)

2 Cor.

(a) *Maximas homo liberi arbitrii vires, cum cederet, accepit, sed eas peccando amisit.* Aug. de spir. & lit. cap. 1. Eccl. 7. 29. Eccl. 1: 14. *Homo male utendo se suum arbitrium, & se, & liberum suum arbitrium perdidit.* Aug. Ench. ad Lau. cap. 30.

(b) 2 Cor. 3: 5. (c) *per lapsum arbitrii libertas in naturalium mania, in supernaturalibus evulsus est: hanc gratia restituatur.*

(d) Phil. 2: 12, 13. *Alti agimus, The will is passive, in receiving the first grace, afterward active, in all goodness.*

2 Cor. 7: 1. *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God.* And in this state, every true Christian hath free-will; and as he increaseth in grace, so doth his will in freedom: for Joh. 8: 36. *when the Son shall make us free, then shall we be free indeed:* (a) and 2 Cor. 5: 17. *Where the Spirit of the Lord is, there is liberty:* (b) for the Holy Spirit drawst their minds, not by Coaction, but by the *Cords of Love*, Cant. 1: 4. by illuminating their minds to know truth; by changing their hearts, to love the known truth, and by enabling every one of them (acording to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedom of thy will, so far as God hath freed it: for thou dost many times willfully (against God's Law, to the hazard of thy soul) that, which if the King's Law forbade, under the penalty of death, or loss of thy Worldly state, thou wouldst not do. Make not therefore thy want of freewill unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears, that no man (since the Fall) is able to fulfill the Law of God, and to keep all his Commandments: he boldly presumes to sin as others do, he contents himself with a few good thoughts: & if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every volun-

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tary

(a) *Libertatem arbitrium non gratia Dei, efficitur liberum. Aug. ad Col. cap. 3: 7.* (b) *Voluntas humana non libertate gratuita consequitur, sed gratia libertatem. Aug. de grat.*

tary refusal of doing good or withstanding evil, he counts the Impossibility of the Law; but he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfil the whole Law: yet every true Christian, as soon as he is regenerated, begins to keep all God's Commandments in truth, though he cannot in absolute perfection. Thus (with David, Psalm 119: 112.) *they apply their hearts to fulfill God's Commandments always unto the end.* And then the Spirit of grace, which was promised to be more abundantly poured forth *under the Gospel*, Joel 2: 28, 29. helpeth them in their good endeavour, and assisteth them, to do what he commands them to do. (1) And in so doing, God accepteth their good will and endeavour, 2 Cor. 8: 18. instead of perfect fulfilling of the Law, supplying out of the Merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect, S. John saith, that *God's Commandments are not burthenous.* And Phil. 4: 14. Saint Paul saith, *I am able to do all things through the help of him that strengtheneth me.* And Zachary and Elizabeth are said (Luk. 1: 26.) *to walk in all the Commandments of the Lord, without reproof.* Hereupon Christ (John 15: 10.) commendeth to his Disciples, the care of keeping his Commandments, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandments: and the more our love is unto Christ, the less will our pains seem in keeping his Law.

(1) See Jobet. in ar. Arg.

**Law.** The Law's curse (which under the Old Testament was so terrible) is under the New, (by the death of Christ) abolished to the regenerate. The rigor, which made it so impossible to our nature before, is now to the New-born, so mollified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted. *Jews and Gentiles*, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the Law (which is the rule of righteousness) *true obedience in word and deed* Rom. 15: 18. *the mortifying of their members*, Col. 3: 5. *the crucifying of the flesh, with the affections and lusts thereof*, Galat. 5: 24. Rom. 6: 12, 13. *resurrection so newness of life*, Rom. 6: 4. Rom. 2: 11. *walking in the Spirit*, Gal. 6: 25. *overcoming of the World by faith*, 1 John 4: 5. So that though no man can say as Christ, John 8: 46. *Which of you can rebuke me of sin?* yet every regenerated Christian can say of himself; Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, a Prophaner of the Holy Sabbath, a Lye, a Neglector of God's publick service, and such like gross sins? else he is no true Christian. When a man casts off the conscience of being ruled by God's Law, then God gives him over to be led by his own lust, Rom. 1: 24, 28. the surest sign of a reprobate sense. Thus the law, which since the Fall, no man by his own natural ability can fulfil, is fulfilled in truth of every regenerated Christian,

(a) through the Gracious assistance of *Christ's Holy Spirit*, Rom. 3: 9. &c. And this Spirit God will give to every Christian, that will pray for it, and incline his heart to keep his Laws, Luk. 11: 13. Jam. 1: 5.

V. When the unregenerated man hears that God delighteth more in the inward mind, than in the outward man; Then he sayneth with himself, that all outward reverence, & profession, is but either superstitious or superfluous. Hence it is that he seldom kneeleth in the Church: that he puts on his Hat in singing of Psalms, and the publick Prayers: which the prophane Varlet would not offer to do in the presence of a Prince, or a Nobleman. And so that he keep his mind unto God, he thinks he may fashion himself (in other things) to the World. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnal Man, that Almighty God will not be served by halves, because he hath created and redeemed the whole Man. And as God detests the service of the outward Man, without the inward heart, as Hypocritie: so he counts the inward service without all external reverence, to be meer prophaneness: he requireth both in his worship. In prayer therefore bow thy knees, in witness of thy Humiliation: lift up thine eyes, & thy hands, in testimony of thy Confidence: hang

(a) *Augustinus ait ut Pelagius agnoscat, tota e legem praestit per gratiam Christi. & accipere debet. (b) Dum magis a Deo efficitur, quam efficitur.*

hang down thy head, and smite thy brest, in token of thy Contrition: but especially call upon God with a sincere heart: serve him holy, serve him wholly, serve him only; for God, and the Prince of this World, are two contrary Masters, Matt. 6: 1. & therefore no man can possibly serve both.

VI. The unregenerated Christian holds the Hearing of the Gospel preached, to be but an indifferent matter, which he may use, or not use, at his pleasure: but whosoever thou art that wilt be assured in thy heart that thou art one of Christ's Elect Sheep: thou must make a special care and conscience (if possibly thou canst) to hear God's Word preached: For *first*, the preaching of the Gospel is the chief ordinary means, which God hath appointed to convert the souls of all that he hath *predestinated to be saved*: therefore it is called *the power of God unto salvation, to every one that believeth*, Rom. 1: 16. And where this Divine Ordinance is not, the people perish, Prov. 29: 18. and whosoever shall refuse it, *he shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for those people*, Matt. 11: 24. *Secondly*: the preaching of the Gospel is the Standard or Ensign of Christ, Isai. 11: 12. to which all Soldiers and elect People must assemble themselves. When this Ensign is displayed, Isai. 2: 1, 2, 3. Zach. 14: 17. as upon the Lord's Day, he is none of Christ's people, that sticks not unto it: neither shall any drop of the rain of his Grace light on their souls. *Thirdly*, it is the ordinary means, by which the Holy Ghost begetteth Faith in our hearts, Rom. 10: 14. with-  
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out which we cannot please God, Heb. 11: 6. If the hearing of Christ's voice be the chief Mark of Christ's elect sheep, John 10: 27. and of the Bridegroom's friend, John 3: 29. then must it be a fearful mark of a Reprobate Goat, either to neglect or contemn to hear the preaching of the Gospel, Heb. 2: 3. John 8: 47. Let no man think this Position foolish; for *by this foolishness of preaching, it pleaseth God to save them which believe*, 1 Cor. 1: 28. Their state is therefore fearful, who live in peace, without caring for the preaching of the Gospel. Can men look for God's mercy, and despise his means? (saith Christ of the Preachers of his Gospel) *He that despiseth you, despiseth me. He that is of God, heareth God's word: ye therefore hear them not, because ye are not of God*, John 8: 47. Had not the Israelites (Jud. 2: 1. &c.) heard *Phineas* message, they had never wept. Had not the Baptist preached, the *Jews* had never mourned, Luk. 7: 32, 33. Had not they, who crucified Christ, heard *Peter's Sermons*, Act. 2: 35 their hearts had never been pricked. Had not the *Ninivites* heard *Jonas* preaching, Jona. 3: 5. they had never repented: and if thou wilt not *hear* and *repent*, Luke 3: 5. thou shalt never be saved.

VII. The opinion, that the Sacraments are but bare Signs & Seals of Gods promise and grace unto us, doth not a little hinder Piety, whereas indeed, they are Seals, as well of our service & obedience unto God: which service, if we perform not unto him, the Sacraments seal no grace unto us: But if we receive them upon the resolution, to be his faithful and penitent Servants, then  
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the Sacraments do not only signifie and offer, but also seal and exhibit indeed the inward spiritual grace, which they outwardly promise and represent. And to this end Baptism is called, Tit. 3: 4. *the washing of Regeneration, and renewing of the Holy Ghost*; and the Lord's Supper, 1 Cor. 10: 14. *The communion of the Body and Blood of Christ*. Were this truth believe, the holy Sacrament of the Lord's Supper would be oftner, and with greater reverence received.

VIII. The last, and not the least block, whereat many stumble in the course of Religion, is by adorning Vices with the names of Vertues: as to call drunken carowling, Drinking of Healths; spilling innocent blood, Valour: Gluttony, Hospitality: Covetousness, Thriftiness: Whoredom, loving a Mistress: Simony, Gratuity: Pride, Gracefulness: Dissembling, Complement: Children of Belial, good fellows: Wrath, hastiness: Ribauldry, Mirth. So on the other side, to call Sobriety in words & actions, Hypocrisie: Almsdeeds, vain glory: Devotion, superstition. Zeal to religion, Puritanism: Humility, crouching: scruple of Conscience, preciseness, &c. & while thus we call Evil good, & Good evil, true Piety is much hindered in her progress. And thus much of the first hinderance of Piety, by mistaking the true sense of some special places of Scripture, & grounds of Christian Religion.

*The second hinderance of Piety.*

2. The evil example of great persons, The Practice of whose prophane lives they prefer for their imitation, before the Precepts of God's Holy Word.

So



So that when they see the greatest men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lord's Sabbath, &c. But to be Swearers, Adulterers, Carowlers, Oppressors, &c. then they think that the using of these holy Ordinances, are not matters of so great moment; for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of Impiety towards Heaven: they suffer themselves to be carried with the multitude, downright to Hell, thinking it impossible, that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that *Not many wise men after the flesh, not many mighty, not many noble, are called*, 1 Cor. 1: 26. &c. but that for the most part the *poor receive the Gospel*, John 11: 5. and that *few rich men shall be saved*, Matt. 19: 23, 24. And *That howsoever many are called, yet the chosen are but few*, Matt. 22. Neither did the multitude ever save any from damnation. (a) As God hath advanced men in greatness above others: so doth God expect, that they in Religion and Piety, should go before others: otherwise, greatness abused (in the time of their Stewardship) shall turn to their greater condemnation, in the day of their account. At what time sinful great & mighty men, as well as the poorest slaves, & bondmen shall wish, *that*  
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(a) *Potentes potentius erunt damnati*, Sap. 6: 7.

*The Rocks and Mountains shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath, Apoc. 6: 15, 16, &c. It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the Ark, than with the whole World to be drowned in the Flood. Walk with the few godly in the Scripture's narrow path to Heaven: but crowd not with the goodly multitude in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatness cannot at that Day exempt themselves from their own most grievous punishment.*

*The third hinderance of Piety.*

3. The long escaping of deserving punishment in this life. *Because sentence* (saith Solomon) *Eccles. 8: 11. is not speedily executed against an evil worker, therefore the hearts of the Children of men are fully set in them to do evil: not knowing that the bountifulness of God leadeth them to repentance, Rom. 2: 4. 2 Pet. 3: 10. But when his patience is abused, and man's sins are ripend, his Justice will at once both begin, & make an end of the sinner, 1 Sam. 3: 11. Ezek. 39: 1. and he will recompence the slowness of his delay with the grievousness of his punishment. Though they were suffered to run on the score all the days of their life: yet they shall be sure to pay the utmost searching at the day of their death, And whilst they*

they suppose themselves to be freed from judgment, they are already smitten with the heaviest of God's Judgments, a heart that cannot repent, Rom. 2: 5. The Stone in the reins or bladder, is a grievous pain, that kills many a man's body: but there is no disease to the stone in the heart, whereof *Nabal* died, 1 Sam. 25: 17. and killeth millions of souls. They refuse the tryal of Christ and his Cross: but they are stoned by hells Executioner, to eternal death.

Because many Nobles and Gentlemen are not smitten with present Judgment, for their outrageous Swearing, Adultery, Drunkenness, Oppression, Prophaneing of the Sabbath, and disgraceful neglect of God's Worship and Service, they begin to doubt of divine Providence & Justice: both which two Eyes they would as willingly put out in God, as the *Philistins* bored out the eyes of *Samson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Samson* against the *Philistins*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my Providence and Justice. Lead me therefore to these chief pillars, whereupon the Realm standeth, that I may pull the Realm upon their heads, and be at once avenged of them for my two eyes. Let not God's patience hinder my repentance: but because he is so patient, therefore do thou the rather repent.

*The fourth hinderance of Piety.*

4. The presumption of God's mercy. For when  
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men are justly convinced of their sins, forthwith they betake themselves to this shield, Christ is merciful: so that every sinner makes Christ the Patron of his sin, as though he had come into the World, to bolster sin, and not to destroy the works of the Devil, 1 John 5: 3. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his days. But what is this but to be an Implicite Atheist? Doubting, that either, God seeth not his sin, or if he doth, that he is not just: for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is: Christ is merciful; But to whom? only to them that repent, *and turn from iniquity in Jacob*, Esa. 59: 20. But if any man bless himself in his heart, saying, *I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst, the Lord will not be merciful to him*, Deut. 29: 19, &c. O mad men, who dare bless themselves, when God pronounceth them accursed! Look therefore how far thou art from finding repentance in thy self, so far art thou from any assurance of finding mercy in Christ. (a) *Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him, and to our God, for he is very ready to forgive*, Isa. 55: 7.

Despairo is nothing so dangerous as presumption. For we read not in all the Scriptures, of above three or four, whom roaring Despair overthrew:

(a) *Non delinquenti condonat Deus.*

threw: But secure presumption hath sent millions to perdition without any noise. As therefore the Damsels of *Israel* sang in their dances, *Saul hath killed his thousand; and David his ten thousand*: so may I say, that despair of God's mercy hath damned a thousand, but the Presumption of God's mercy hath damned ten thousands, and sent them quick to Hell, (a) where now they remain in eternal torments, without all help of ease, or hope of Redemption. God spared the *Thief*, (b) but not his *Fellow*. Luk. 23. God spared one, that no man might despair: God spared but one, that no man should presume. Joyful assurance to a sinner that repents: no comfort to him that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins, to serve him in *holiness*, without which no man shall see the Lord, Heb. 12: 14. To keep thee therefore from the hinderance of presumption. remember, that as *Christ is a Saviour*, so *Moses is an Accuser*, John 5: 45. Livetherefore, as though there were no Gospel: dye as though there were no Law. Pass thy life, as though thou wert under the conduct of *Moses*: Depart this life, as if thou knewest none but *Christ*, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt be saved. (c)

*The fifth hinderance of Piety.*

5. Evil Company, commonly termed Good fellows:

(a) *Memento est ne te occidat spes, & cum multum spes de misericordia, incidat in iudicium. Augst.* (b) *Latrois exemplum non est exemplum imitationis, sed consolationis.*

(c) *Qui dat penitenti veniam, non dabit peccanti penitentiam, Aug.*

fellows: but indeed, the Devil's chief instruments, to hinder a wretched sinner from repentance and piety. The first sign of God's favour to a sinner, is, to give him grace to forsake evil companions; such, who wilfully continue in sin, condemn the means of their calling, gybing at the sincerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the Scorners, Psal 1:1. For, as soon as God admits a sinner to be one of his people, he bids him *come out of Babylon*, Rev. 18:4. Every lewd company is a Babylon, out of which, let every child of God either keep himself, or if he be in, think that he hears his Father's voyce sounding in his ear, *Come out of Babylon, my Child*. As soon as Christ looked in mercy upon *Peter*, he went out of the company, that was in the high Priest's Hall, and *wept bitterly* for his offence, Luke 22:62. *David* vowing (upon recovery) a new life, said *Away from me, all you workers of iniquity*, Psal. 6:8, &c. As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a man's Religion, is the quality of his companions. Prophane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the Stable: when these lewd companions, by their drinking, plays, and jests, take up all the best rooms in the Inn of thy heart. Oh, let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels.

The

*The sixth hinderance of Piety.*

6. A conceited fear, lest the practice of Piety should make a man (especially a young Man) to wax too sad and pensive: whereas, indeed, none can better joy, nor have more cause to rejoyce, than the pious and religious Christian. For as soon as they are *justified by faith*, they have peace with God, Rom. 5: 2. than which there can be no greater joy. Besides, they have already the Kingdom of Grace descended into their hearts, as an assurance, that (in God's good time) they shall ascend his Kingdom of Glory. The Kingdom of Grace consists in three things. First, *Righteousness*, Rom. 14: 17. for having Christ's righteousness to justify them before God, they endeavour to live righteously before men. Secondly, *Peace*; for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is only felt in the Peace of a good Conscience: and is so great, that it *passeth all understanding*, Phil. 4: 7. No tongue can express it, no heart can conceive it, but only he that feels it. This is that fulness of joy, which Christ, John 16. 24. promised his Disciples, in the midst of their troubles, vers 22. *a joy that no man could take from them*. The feeling of this joy, David, upon his repentance, begged so earnestly at the hands of God: *Restore me to the joy of thy salvation*, Psal. 51: 12. And if the Angels in heaven rejoyce so much at the *conversion of a Sinner*, Luk. 15: 7, 10. the joy of a Sinner converted must needs be exceeding great in his own heart. It is *worldly sorrow*, 2 Cor. 7: 10. that

that snows so timely upon mens heads, and fills the furrows of their hearts with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them *Repentance not to be repented of* : for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *Holy Ghost* to be their Comforter, Joh. 14: 16, 17. who will make our *Consolations* to abound through Christ, as the *sufferings of Christ* shall abound in us, 2 Cor. 1: 5. But whilst a man liveth in impiety, he hath *no peace*, saith Esay, Cap. 57: 21. his *laughter* is but madness (saith *Salomon*, Eccl. 2:) his *riches* are but clay, saith *Abakuk*, Abak. 2: 6. nay, the Apostle esteems them no better than dung, Phil. 3: 8. (in comparison of the pious man's treasure) all his joys shall end in woes, saith Christ, Luk. 6: 25. Let not therefore this false fear hinder thee from the Practice of Piety. Better it is to go sickly (with *Lazarus*) to Heaven, than full of mirth and pleasure, with *Dives* to Hell. Better it is to mourn for a time with men, than to be tormented forever with devils.

*The seventh hinderance of Piety.*

7. And lastly. The hope of long life: (a) for, were it possible that a wicked liver thought this year to be his last year: this month his last month: this week, his last week: but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become

(a) *Fletes, si scires unum tua tempora mensum: Rides, quum non sit forsitan quia dies.* Thom. Morus.



come a new man. But as the rich man in the Gospel promised himself *many years to live in ease, mirth, and fulness*, Luke 12: 19, 20. when he had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many years, when the thread of their life is already most drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and calamities to this, that *she remembered not her last end*, Lam. 1: 9.

The longest space betwixt a man's coming by the womb, and going by the grave, is but short: for, *Man that is born of a woman hath but a short time to live.* (a) He hath but a few days, and those full of nothing but troubles. And, except the practice of Piety, how much better is the state of the child that yesterday was baptized, and to day is buried, than *Methusalems*, who lived nine hundred sixty nine years, and then died: of the two, happier the babe, because he had less sin, and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death: so that as the Apostle protests, *a man dieth daily*, 1 Cor. 15: 31.

Hark in thine ear, O secure fellow; thy life is but a puff of breath in thy nostrils, trust not to it, *Isa.* 8: 22. Thy *Soul* dwells in a house of clay, that will fall, e're it be long; as may appear by the dimness of thy eyes, the deafness of thy ears, the wrinkles in thy cheeks, the rottenness of thy teeth,

(a) *Quotidie morimur, quotidie enim demitur pars vitiæ, & vitiæ quoque cum crescimus, vitiæ decrescit. Vives.*

teeth, the weakness of thy sinews, the trembling of thy hands, the Kalender in thy bones, the shortness of thy sleep, and every gray hair as so many Summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy Father's coffin, break open the lid: see here, how that *Corruption is thy Father, and the Worms thy Mother and Sister*, Job 17: 14. seest thou how these are? so must thou be ere long, Fool! thou knowest not how soon. Thy Hour-glass runneth apace, and in all places; Death in the mean while waiteth for thee.

(a) The whole life of man (save what is spent in God's service) is but a foolery: for a man lives forty years, before he knows himself to be a fool: & by that time he seeth his folly, his life's finish'd. Hark (Husbandman) before thou seest many more crops of harvest, thy self shall be ripe, and Death will cut thee down with his sickle. Hark (Tradesman) ere many six moneths go over, thy last moneth will come on: after which thou shalt trace away, and trade no longer. Hark (most grave Judge) within a few Terms, the term of thy life approacheth, wherein thou shalt cease to judge others, and go thy self to be judged. Hark (O man of God that goest to the Pulpit,) preach this Sermon, as if ewere the last that thou shouldst make to thy people. Hark (Noble-man) lay aside the high conceit of thy Honour; death, ere it be long, (b) will lay thy honour in the dust, and make thee

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(a) *Homo est satius usque ad 40. annum, deinde ubi agnovit se esse fatuum, vitæ consumpta est. Luthe.*

(b) *Mors sceptraligonibus aequat.*

as base as the earth, that thou treadest under thy feet. Hark thou that now readest this Book, assure thy self, ere it be long, there will be but two holes, where now thy two eyes are placed; and others shall read the truth of this lesson upon thy bare skul, which now thou readest in this little Book. How soon I know not; but this I am sure of, that *thy time is appointed*, Job 14: 14. *thy moneths are determined*, Job. 14: 14. *thy days are numbred*, Psal. 90: 11. Dan. 5: 26. and *thy very last hour is limited*, Job. 13: 1. & 11: 9. beyond which thou shalt not pass. For then, the *first born of death*, Job. 17. 93. mounted on his *pale Horse*, Rev. 6: 8. shall alight at thy door, and (notwithstanding all thy Wealth, thy Honour, and the tears of thy dearest friends) will carry thee away, bound hand and foot, as his prisoner, and keep thy body under a load of earth, until that day come, wherein thou must be brought forth, to receive according to the things which thou hast done in that body, whether it be good or evil, 2 Cor. 5: 10. Oh, let not then the false hope of an uncertain long life hinder thee from becoming a present practiser of religious Piety. God offereth grace to day, Ps. 65. but who promiseth to morrow. (4) There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in the impenitency, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured; for custom of sin, breeds hard-

(4) *Pœnitenti spondit, sed vivendi in crastinum non spondit. Chrys. Nemo tam viros habuit sœvientes, crastinum ut possit sibi sollicitari, Sen.*

hardness of heart: and the impediments, which hinder thee from repenting now, will hinder thee more when thou art more aged, Heb. 3: 13.

A wise man being to go a far and foul journey, will not lay the heaviest burden upon the weakest Horse. And with what conscience canst thou lay the great load of repentance on thy feeble & tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? Is it wisdom for him that is to sail a long and dangerous voyage, to lye playing and sleeping, whilst the wind serveth, and the Sea is calm, the Ship sound, the Pilot well, the Mariners strong: and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Saylers languishing? Therefore, O sinful Soul, begin now thy conversion to God, whilst Life, Health, Strength, and Youth lasteth, before those years draw nigh, whenas thou shalt say, *I have no pleasure in them*, Eccl. 12. God ever required in his service, the *first born*, Exod. 13: 2. & the *first fruits*, Exod. 22: 9. & those to be offered unto him without delay. So just *Noel* offered unto God his *firstlings*, and *fattest Lambs*, Gen. 4: 4. and reason good that the best Lord should be first, and best served. All God's servants should therefore *remember to serve their Creator in the days of their youth*, Eccl. 12. and early in the morning, like *Abraham*, Gen. 22: 3. to sacrifice unto God the *young Isaac* of their age: *Ye shall not see my face*, (saith *Joseph* to his brethren) Gen. 43: 3. *except you bring your younger brother with you*. And how shalt thou look

in the face of Jesus, if thou givest thy younger years to the Devil, and bringest him nothing but thy blind, lame, and decrepit old age? *Offer it unto thy Prince*, saith Malachy, Malac. 1:3. If he will not accept such an one to serve him, how shall the Prince of Princes admit such an one to be his servant? If the king of *Babel* would have *young men (well favoured, and such as had ability in them)* to stand in his Palace, Dan. 1:4. shall the king of Heaven have none to stand in his Courts, but the blind and lame, such as the soul of *David* hated? 2 Sam. 5:8. Thinkest thou, when thou hast served Satan with thy prime years, to satisfie God with thy dotage? Take heed, lest God turn thee over to thy old Master again: that as thou hast all the days of thy life done his work, so he may in the end pay thee thy wages. Is that a fit time to undertake, by the serious exercises of repentance, (which is the work of works) to turn thy sinful soul to God, when thou art not able with all thy strength, to turn thy weary bones on thy soft bed? If thou findest it so hard a matter now; thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy Conscience will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished aforehand with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the words of comfort from others, nor to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a dump palfie, or such a deadly senseless-

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ness, that thou shalt neither remember God, nor think upon thine own estate. And dost thou not well deserve, that God should forget to save thee in thy death, who art so unmindful now to serve him in thy life? The fear of death will drive many at that time to cry, Lord, Lord: but Christ protesteth; that *he will not then know them for his*, Matth. 7: 22. Yea, many shall then (like *Esau*) Heb. 12: 17. *with tears seek to repent, and yet find no place of repentance*. For man hath no free will to repent when he will, but when God will give him grace: and if mercy shewed her self so inexorable, that she would not open her gates to so tender Suiters as Virgins, Mat. 25: 11. to so earnest suiters as knockers, because they knocked too late: how thinkest thou that she will ever suffer thee to enter her gates, being so impure a wretch, that never thinkest to leave sin, till sin first leave thee, and didst never yet knock with thine own fists upon the brest of a penitent heart? And justly doth her grace deny to open the gates of Heaven, when thou knockest in thine adversity, who in thy prosperity wouldst not suffer Christ, whilst *he knocked*, Rev. 3: 20. *to enter in at the door of thy heart*. Trust not either late repentance, nor long life: not late repentance, because it is much to be feared, lest that the repentance, which the fear of death enforceth, dies with a man dying. And the Hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but free-will offerings: and the repentance that pleaseth him must be voluntary, and not of constraint. Not long life, for old age will fall up-

on the neck of youth: (a) and as nothing is more sure than death, so nothing is more uncertain than the time of dying. Yea, oftentimes when ripeness of sin is hastened by outrageousness of sinning, God suddenly cutteth off such vicious li-  
 vers, (b) either with the sword, intemperateness, luxury, surfeit, or some other fearful manner of sickness. Mayest thou not see that it is the evil spirit that perswades thee to defer thy repentance till old age, when experience tells thee, that not one of a thousand that takes thy course, doth ever attain unto it? Let God's holy Spirit move thee, not to give thy self any longer, *to eat and drink with the drunken, lest they Master send death for thee in a day when thou lookest not for him, and in an hour that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the hypocrites, where shall be weeping and gnashing of teeth*, Matth. 27: 49. But if thou lovest long life, fear God, and long for life everlasting, Deut. 30: 19. Prov. 3: 2. Psal. 3: 2. Psal. 34: 11, &c. The longest life here, when it comes to the period, will appear to have been but as a tale that is told, Psal. 90: 9. *a vanishing vapour*, Lam. 4: 14. *a fleeting shadow*, Pl. 109: 23. *a seeming dream*, Psal. 67: 5. *a glorious flower*, 2 Pet. 1: 24. *growing and flourishing in the morning*, Psal. 60: 6. *but in the evening is cut down and withered: or like a weavers shuttle*, Isa. 38: 12. which by winding here and there, swiftly unwindeth it self

(a) *Nascentes morimur, finisque ab origine pendet, sic putrescentes junctura sine clauo premit. Man.* (b) *Nequitias vitæ nun sunt esse finem.*

self to an end. It is but a moment, saith St. Paul, 2 Cor. 4: 17. O then the madness of man ! that for a moment of *sinful pleasure*, Heb. 11: 25. will hazard the loss of an *eternal weight of glory*, 2 Cor. 4: 17.

These are the seven chief hinderers of Piety, which must be cast out, like *Mary Magdalens* seven Devils, Matt. 16: 9. Luke 8: 2. before ever thou canst become a true practiser of Piety: or have any sound hope to enjoy either favour from Christ by grace, or *fellowship* with him in glory.

*The Conclusion.*

**T**O conclude all : forasmuch as thou seest, that without Christ, thou art but a slave of sin, Death's vassal, and Worms meat, whose thoughts are vain, whose deeds are vile, whose pleasures are scarce beginning, whose miseries never know end : what wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time, the Empire of *Augustus*, the riches of *Cresus*, the pleasures of *Solomon*, the policy of *Achitophel*, the voluptuous fare, and fine apparel of *Dives* ! for what should it avail a man (as our Saviour saith) *to win the whole world for a time ; and then to lose his soul in Hell forever ?*

And seeing that likewise thou seest how great is thy happiness in Christ ; and how vain are the hinderances that debar thee from the same : *be ware* (as the Apostle exhorteth) *of the deceitfulness of sin*, Heb. 3: 12. For that sin, which seems now



to be so pleasing to thy corrupt Nature; will one day prove the bitterest enemy to thy distressed soul: and in the mean while harden (unawares) thine impenitent heart.

Sin (as a Serpent) seems beautiful to the eye; but take heed of the sting behind: whose venomous effects if thou knewest, thou wouldest as carefully flie from sin, as from a Serpent: for

I. Sin did never any man good; & the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

II. Sin brought upon thee all the evil, crosses, losses, disgraces, and sicknesses, that ever beset thee. Fools (saith David, Psalm 107: 17.) by reason of their transgressions, and because of their iniquities, are afflicted. Jeremy in a lamenting manner, Lam. 3: 30. asketh the question, *Wherefore is the living man sorrowful?* The holy Ghost answereth him; Man suffereth for his sin. Hereupon the Prophet takes up that doleful out-cry against sin, as the cause of all their miseries, *We now unto us that ever we have sinned*, Lam. 5: vers. 16.

III. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame, and judgment, than ever hitherto beset thee. Read Levit. 26: 18. &c. Deut. 28: 15, &c.

IV. And lastly, if thou wilt not cast off thy sin, God (when the measure of thine iniquity is full, Gen. 15: 16.) will cast thee off for thy sin: for as he is just, so he hath power to kill and cast into

into hell, all hardned and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come; and be assured that thou art not one of those, who are given over to a reprobate sense, *Let then (O sinner) my counsel be acceptable unto thee: break off thy sins by righteousness, and thine iniquities, by shewing mercy towards the poor: O let there (at length) be an healing of thine errour,* Dan. 4: vers. 24. *Nathan* used but one Parable, and *David* was converted, 2 Sam. 12: 13. *Jonas* preached but once to *Ninive* and the whole City repented, Jon. 3: 5, &c. Christ looked but once on *Peter*, and he went out and wept bitterly, Luk. 22: 62. And now that thou art oft, and so lovingly entreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself, by his *Embassadors*, doth pray thee to be reconciled unto him, 2 Cor. 5: vers. 20: leave off thine adultery, with *David*; repent of thy sins like a true *Ninivite*; and whilst Christ looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences.

Content not thy self with that formal religion, which unregenerated men have framed to themselves, instead of sincere devotion: for in the multitude of opinions, most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst: No man is so wicked, that he is addicted to all kind of vices, (for there is an Antipathy twixt

some vices :) But remember that Christ saith, Matth. 3: 20. *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven.* Consider with thy self, how far thou comest short of the Pharisees, in fasting, praying, frequenting the Church, and giving of alms. Think with thy self how many Pagans, who never knew Baptism, yet in moral vertues, and honesty of life, do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? If thou dost willingly yield to live in any one gross sin, thou canst not have a regenerated Soul; though thou reformatest thy self like Herod, Mark 6: 20. from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandments of God alike: for (saith St. James) *He that shall offend in one point of the Law (wilfully) is guilty of all*, James 2: 10. And Peter bids us *lay aside* (not some, but) *all malice, guilt, and hypocrisie*, &c. 1 Pet. 2: 1. One sin is enough to damn a man's soul, without repentance: dream not to go to Heaven any nearer, or easier way than Christ hath trained unto us in his Word. The way to Heaven is not easie or common, but *strait and narrow*, Matth. 7: 11. yea so narrow, that Christ protesteth, that a *rich man shall hardly enter into the Kingdom of Heaven*, Matt. 19: 23. and that those who enter, are but few, Matth. 7: 14. & 22: 14. and that those few cannot get in, but by striving, Luke 13: 24. and that some of those who strive to enter in, shall not be able. This all God's Saints  
(whilst

(whilst they here lived) knew well, when with so often fasting, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments, and with such abundance of tears, they devoutly begged at the hands of God, for Christ's sake, to be received into his Kingdom.

If thou wilt not believe this truth; assure thee, that the Devil, which perswades thee now, that it is easie to attain Heaven, will tell thee hereafter, that it is the hardest business in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to Heaven; get forthwith (like a wise Virgin, Matt. 25: 1, &c.) the *Oil of Piety* in the *Lamp* of thy conversation, that thou mayest be in a continual readiness to meet the Bridegroom, whether he cometh by Death, or by Judgment. Which that thou mayest the better do, let this be thy daily practice.

*How a private man must begin the morning  
with Piety.*

**A**S soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no earthly thought may enter, before that God be come in first: and let him (before all others) have the first (a) place therein. So all evil thoughts either will not dare to come in, or shall the easier be kept out: and the heart will more savour of piety and godliness all the day after. But if the heart be not (at thy first waking) filled with some

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(a) *Primitiæ oris & cordis Deo offerenda. Amb. in Ps. 110.*

mediations of God and his Word, and dressed like the Lamp in the Tabernacle, every Morning, and Evening, Exod. 27: 20, 21. with the Oyl Olive of God's word; and perfumed with the sweet incense of Prayer, Exod. 36: 7. Psalm 141: 1. Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God; all the day after sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oathes.

Begin therefore every day's work, with God's Word and Prayer. And offer up unto God upon the *Altar* of a *contrite heart*, Psalm 51. the *groans* of thy *spirit*, Rom. 8. and the *calves of thy lips*, Hof. 13: 1. as thy morning sacrifice, and the first fruits of the day: and as soon as thou awakest, say unto him thus.

*A short Soliloquie, when one first awakes in the Morning.*

**M***y soul waiteth on thee, Psalm 130: 6. O Lord, more than the Morning watch watcheth for the Morning: O God, therefore be merciful unto me, and bless me, & cause thy face to shine upon me: fill me with thy mercy this morning, so shall I rejoyce and be glad all my days, Psalm 67: 1.*

*Meditations of the Morning.  
Then Meditate,*

**H***ow Almighty God can (in the Resurrection) as easily raise up thy body out of the Grave, from*

from the *sleep of death*, as he hath this Morning wakened thee in thy Bed, out of the sleep of Nature. At the dawning of which *Resurrection* day, *Christ shall come to be glorified in his Saints*, 2 Thes. 1: 10. Jude v. 14. Phil. 3: 21. Matt. 13: 43. and 17: 2. Luke 9: 31. and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as bright as the Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in splendor and glory: and the Godhead excelling it. If the Rising of one Sun, make the morning skie so glorious; what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany Christ with his glorious train, coming to keep his general *Sessions of Righteousness*, Act. 17: 31. and to judge the wicked *angels* and all ungodly *men*, 1 Cor. 6: 3. Jud. v. 19. And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the Eternal blis and glory of that day, which is properly termed the *Resurrection of the just*, Luke 14: 14. Beasts have bodily eyes to see the ordinary light of the day: But endeavour thou with the *eyes of Faith*, to foresee the glorious light of this Day.

II. That thou knowest not how near the evil spirit (which *night and day like a roaring Lyon, walketh about seeking to devour thee*, 1 Pet. 5: 8.) was unto thee, whilst thou sleepest, and wast not able to help thy self: & that thou knewest not what mischief he would have done to thee, had  
not

not God watched thee and thine, with his everwaking providence, Job 1: 10. Psal. 121. Psal. 43: 7. and 19: 11. Gen. 32: 1, 2. 2 Kings 6: 16. and guarded thee with his holy and blessed Angels.

III. If thou hearest the *Cock crow*, remember *Peter*, to imitate him, Luke 22: 61, 62. and call to mind that *Cock crowing* sound of the last *Trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou would'st wish to be then, lest at that day thou wilt wish, that thou hadst never seen this: yea, curse the day of thy natural birth, Jer. 20: 14. Job 3: 2. for want of being new born by spiritual grace, Tit. 3: 5. When the *Cock crows*, the *Thief* despairs of his hope, and gives over his nights enterprize, so the *Devil* ceaseth to tempt or attempt any further, when he hears the devout soul, wakening her self with morning prayer. (a).

IV. Remember that Almighty God is about thy bed, and seeth thy down-lying, and thy uprising, understandeth thy thoughts, and is acquainted with all thy ways, Psal. 139, 2, 3. Remember likewise that his holy Angels, who guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awful presence of God, and in the sight of his holy Angels, Gen 31: 55. & 32: 1, 2. Ps. 91: 5, 11. Acts 12: 21.

V. As thou art putting on thine apparel, remember, that they were first given as coverings of

(a) *Gallocanente, suos Latro relinquit insidias, &c. Amb. H. nam. lib. 5. cap. 14.*

of shame, being the filthy effect of sin : and that they are made but of the offals and excrements of dead beasts. Therefore whether thou respect the stuff, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing of them, seeing the richest apparel are but fine covers of the foulest shame. Meditate rather, that as thine apparel serves to cover thy shame, and to fence thy body from cold ; so thou shouldest be as careful to cover thy soul with that *wedding garment*, Matth. 22: 11. which is the *Righteousness of Christ*, Rom. 13: 14. 1 Cor. 11: 30. and (because apprehended by our faith, Phil. 3: 9.) called the *Righteousness of the Saints*, Rev. 19: 28. Eph. 4: 24. Rev. 16: 15. lest, whilst we are richly apparelled in the sight of men, we be found to walk naked, (so that all our filthiness be seen) in the sight of God. But that with his righteousness (as with a robe) we may cover our selves from perpetual shame, and shield our souls from that fiery cold that will procure infernal weeping, *and gnashing of teeth*, Matth. 22: 13. And withal consider, how blessed a people were our Nation, if every silken sute did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these outward blessings, of them he should receive greatest inward thanks. But if it prove otherwise, their reckoning will prove the heavier in the day of their accounts, Luk. 12: 41. James 3: 13.

VI. Consider, how God's mercy is renewed unto thee every morning, in giving thee (as it were)



were) *a new life*: and in causing the Sun, after his uncessant race, to rise again to give thee light, *Psalms* 19: 3. Let not then his glorious light shine in vain, but prevent rather (as oft as thou canst) the Sun-rising, to give God thanks; and kneeling down at thy bed-side, salute him at the day-spring with some devout *Antelucanum*, or Morning Soliloquy, containing an humble confession of thy sins, asking pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

*Brief directions how to read the holy Scriptures once every year over, with ease, profit and reverence.*

**B**UT forasmuch, that as Faith is the soul, so reading and meditation of the word of God, are the parents of Prayer. Therefore before thou prayest in the Morning, first read a Chapter in the Word of God, then meditate a while with thy self, how many excellent things thou canst remember out of it:

*As first*, what good counsels or exhortations to good works and to holy life.

*Secondly*, what threatnings of judgments against such and such a sin: and what fearful examples of Gods punishment or vengeance, upon such and such sinners.

*Thirdly*, what blessings God promiseth to Patience, Chastity, Mercy, Alms-deeds, Zeal in his Service, Chastity, Faith and trust in God, and such like Christian virtues.

*Fourth-*

*Fourthly*, what gracious deliverance God hath wrought; and what special blessings he hath bestowed upon them, who were his true and zealous servants.

*Fifthly*, apply these things to thine own heart, and read not these Chapters as matters of Historical discourse; but as if they were so many letters or epistles sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15: 4.

*Sixthly*, read them therefore with that reverence, as if God himself stood by; and spake these words unto thee, to excite thee to those virtues, to dissuade thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without repentance, the like plagues will fall upon thee; but if thou dost practice the like Piety and vertuous deeds, the like blessing shall come upon thee and thine.

In a word, apply all that thou readest in holy Scripture, to one of these two heads chiefly; either to confirm thy faith, or to increase thy repentance: for as (a) *Sustine & Abstine*, Bear and Forbear, was the Epitome of a good Philosopher's life; so *Crede & Resipisce*, Believe and Repent is the whole sum of a true Christian's profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, than five read and run over without marking their scope or sense, or making any use thereof to thine own self. In this manner thou shalt read three Chapters every day: one in the Morn-

(a) Epicteti dict.

Morning, another at Noon, & the third at Night, (reading so many Psalms instead of a Chapter, as our Church Liturgy appoints for morning and evening prayers) thou shalt read over all Canonical (a) Scripture in a year, except six Chapters, which thou mayest add to the task of the last day of the year. The reading of the Bible in order, will help thee the better to understand both the History and scope of the holy Scripture. And as for the (b) *Apocrypha* being but penned by man's spirit, thou mayest read them at thy pleasure: but believe them so far as they agree with the Canonical Scripture, which is indited by the Holy Ghost.

But it may be thou wilt say, that thy business will not admit thee so much time, as to read every Morning a Chapter, &c. O Man, remember that thy life is but short, & that all this business is but for the use of this short life: but salvation or damnation is everlasting! Rise up therefore every morning, by so much time the earlier: defraud thy

(a) In the Canonical Books of the old Testament, there are 932 Ch. but distributing the 150 Psalms into 60 parts, thou shalt find but 84. Which being added to 160. (the number of the Ch. in the new Testament will amount to 1101 dividing which by three into 365 (the number of the days of the year) there will remain but six, which thou mayest dispose of as is prescribed.

(b) *Hos 22 libros lege, cum Apocryphis vero nihil habeas negotii: hos tantum studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosiores fuerunt Apostoli, & primi Episcopi veritatis duces qui nobis eas tradiderunt. Tu igitur quum sic filius Ecclesie non transgrediaris illius terminos: ac veteris Testamenti (ut dictum est) 22 meditare. Cyrill. Hier. Catech. 4.*

thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service; and serve the Almighty duly, while thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of holiness*, Exod. 26: 36. whereof he warneth us by repeating so often, *Be ye holy, for I am holy*, Lev. 21: 44. & 19: 2. & 20: 7. 2 Pet. 2: 5. And when he devoured with a sudden fire *Nadab and Abihu*, for offering unto him incense with *strange fire*, Lev. 10: 2. (like those now adays, who offer prayers from hearts fraught with the fire of lust and malice) the Lord would give no other reason of his Judgments but this, *I will be sanctified in them that come near me*, ver. 3. As if he should have said, if I cannot be sanctified by them who are my servants, in serving me with that holiness that they should; I will be sanctified in them, by confounding them with my just Judgments, which their lewdness doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them who serveth him: insomuch that he commanded the *Israelites*, that when they were in camp against their enemies, they should dig a hole with a paddle, and cover their excrements: his reason is, *For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give up thine enemies before thee: therefore thy host shall be holy, that he see no filthy thing in thee; and turn away from thee*, Deuteronomy 23:

13, 14.

If he will have men to be so holy in time of  
war

war in the field, how much more holiness expecteth he at our hands, in time of peace, in our houses? Therefore saith *Zophar in Job*, *Job 11: 13, 14.* *If thou prepare thine heart, and stretch out thine hand towards God to pray; if iniquity be in thy hand, put it far away, &c. let no wickedness dwell in thy tabernacles.* For as *Esay* saith, *Cap. 1: 15.* *If there be any uncleanness in our hands (that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers.* Therefore, before thou prayest, let God see that thy heart is sorrowful for thy sin: and that thy mind is resolved (through the assistance of his grace) to mend thy faults. And then having washed thy self, and adorned thy body with apparel, which becometh thy calling, and the image of God, which thou bearest, shut thy chamber door, and kneel down at thy bed side, or some other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God from the Altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these or the like words.

*A Prayer for the Morning.*

**O** Most mighty and glorious God, full of incomprehensible power and majesty; whose glory the very *Heaven of Heavens* is not able to contain, *1 Kings 8: 27.* look down from Heaven upon

upon me thine unworthy servant, who here prostrate my self at the *footstool of thy throne of grace*, Psalm 132: 17. Heb. 4: 16. But look upon me, O Father, through *the merits and mediation of Jesus Christ, thy beloved Son, in whom only thou art well pleased*, Dan. 9: 18. Matth. 3: 17. For of my self I am not worthy to stand in thy presence, or to speak with mine unclean lips to so holy a God as thou art, Isa. 6: 5. For thou knowest that *in sin I was conceived*, and born, Psalm 51: 5. and that I have lived ever since in iniquity: so that I have broken all thy holy Cominandments by sinful *motions*, Gen. 6: 5. *unclean thoughts*, Mat 15: 19. & 12: 34. *evil words*, and *wicked works*, Psal. 140: 1: 9. Dan. 9: 11. Lev. 26: 14, &c. omitting many of those duties of piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

(Here thou mayest confess unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person and manner, how it was committed, saying, *But more especially O Lord, I do here with grief of heart confess unto thee*, &c.

And for these my sins, O Lord, I stand here guilty of thy curse, Deut. 27: 26. Dan. 9: vers. 11. Gal. 3: 10. Efd. 9: 10. with all the miseries of this life, and everlasting torments in *Hell fire*, when this wretched life is ended, if thou shouldst deal with me according to my deserts. Yea, Lord, I confess, that it is *thy mercy which endureth forever, and thy compassion which never fails*, Lam. 3. verse

verse 22. that is the cause that I have not been long ago consumed. *But with thee, O Lord! there is mercy, and plenteous redemption*, Psalm 130: 4. In the multitude therefore of thy mercies, Psalm 5: verse 7. Psal. 13: 7. and confidence in Christ's merits, I intreat thy Divine Majesty, that thou would'st not *enter into judgment with thy servant*, Psalm 143: 2. *neither be extreme, to mark what I have hitherto done amiss*: for if thou dost, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin, Ezek. 36: 25. 1 Joh. 1: 9. with the merits of that precious Blood, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that curse, which was due to my transgressions, Gal. 3: 13. O Lord, deliver me from my sins, and from all those judgments, which hang over my head, as due unto me for them: And separate them *as far from thy presence, as the east is from the west*, Psalm 103: 12. bury them in the burial of Christ, that they may never have power to rise up against me to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins, with the Blood of thine Immaculate Lamb; but also to purge my heart by thy holy Spirit, from the dross of my natural corruption, Col. 2: 12, 13. Eph. 2: 5, 6. that I may feel thy Spirit, more and more killing my sin, in the power and practice thereof, John 1: 29. Psal. 51: 7. & 10. so that I may with more freedom of mind & liberty of will, serve thee the ever-living God in  
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*righteousness and holiness this day*, Gal. 4: 24, 25. Luke 1: 74, 75. and give me grace, that by the direction and assistance of the same holy Spirit, I may persevere to be thy faithful and unfeigned servant unto my life's end: that when this *mortal life* is ended, I may be made a partaker of immortality and everlasting happiness in thy heavenly Kingdom, Matth. 24: 13. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that small number and remnant of days, which thou hast appointed for me to live in this valley of misery: *Teach me so to number my days, that I may apply my heart unto wisdom*, Psal. 90: 12. and as thou dost add days unto my life; so, good Lord, I beseech thee, add repentance and amendment to my days: that as I grow in years, so I may increase in grace and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be wanting in me, and necessary for me, with an increase of all those good gifts, wherewith thou hast already endowed me: that so I may be the better enabled to lead such a godly life, and honest conversation, as that thy name may thereby be glorified, others may take good example by me, and my soul may more chearfully feed on the peace of a good conscience, and be more replenished with the joy of the *Holy Ghost*, Rom. 14: 17. And here, O Lord, according to my bounden duty I give thee most humble and hearty thanks for all those blessings, which of thy goodness thou hast bestowed upon me: And namely, for  
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that thou hast of thy free love, according to thine eternal purpose, *electd me, before the foundation of the world* was laid, unto salvation in Jesus Christ, Ephes. 1: 4. Matth. 25: 24 for that thou hast created me after thine own *Image*, Gen. 9: 6. and hast begun to restore that in me, which was lost in our first Parents Eph. 4: 24. Col. 3: 10. for that thou hast effectually called me by the working of thy *Spirit*, Rom. 8: 28. Matt. 22: 3. in the *preaching* of thy Gospel, Rom. 1: 16. Rom 16: 23, 26. and the receiving of thy Sacraments, 1 Pet. 2: 18, 19 to the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast bought and *redeemed* me with the blood of thine *only begotten Son*, Rev. 5. from the torments of Hell, and thrall of Satan; for that thou hast, by *Faith in Christ* *freely justified* me, Rom. 3: 28. who am *by nature the child of wrath*, Gal. 3: 10. Eph. 2: 1. 1 Cor. 6: 11. 1 Pet. 1: 2. 2 Pet. 3: 9. for that thou hast in good measure sanctified me by thy holy Spirit, and givest me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my *life, health, wealth, food, rayment, peace, prosperity and plenty*: and for that thou hast preserved me this night, from all perils and dangers of body and soul, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleep, so I beseech thee, waken *my soul from sin and carnal security*, Eph. 5: 13. and as thou hast caused the light of the day to shine in my bodily eyes: so, good Lord, cause the light of thy Word and Holy Spirit, to *illuminate*

nate my heart, Luke 16:7. Phil. 2:15. and give me grace, as one of thy children of light, to walk in all holy obedience before thy face this day; and that I may *endeavour to keep faith and a clear conscience towards thee, and towards all men*, Acts 24:16. in all my thoughts, words, and dealings. And so good Lord, bless all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when I shall make my final accounts unto thee for them, 2 Cor. 5:15. O my God, keep thy servant, that I do no evil unto any man this day; and let it be thy blessed will, not to suffer the Devil, nor his wicked angels, nor any of his evil members, or any malicious enemies to have any power to do me any hurt or violence, Zach. 3:2. but let the eye of thy holy providence watch over me, *for good, and not for evil*, Psalm 34:7. and command thy *holy Angels to pitch their tents round about me*, Psalm 91:11. Psalm 31:5. for my defence and safety, in my going out and coming in, as thou hast promised they should do about them that fear thy name. For *into thy hands, O Father, I do here commend my soul*, Luke 23:47. and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through frailty, forget thee; yet Lord, I beseech thee, do thou *in mercy remember me*, Nehem. 13:31. And I pray not unto thee, O Father,

ther, for my self alone, but I beseech thee also be merciful unto thy whole Church and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devil, the world, and Antichrist. Give thy Gospel a free and a joyful passage through the *World*, for the conversion of those who belong to thine election and Kingdom.

Bless the Churches and Kingdoms (wherein we live) with the continuance of *Peace*, *Justice*, and *true Religion*, Psalm 51: 18, 19. Defend the King's and Queen's Majesties from all their enemies, and grant them a long life, in health, and all happiness to reign over us, Psalm 72: 15. 1 Tim. 2: 2. Hest. 6: 10. Bless the Prince *Charles*, the Prince *Palatine of the Rhine*, and the gracious Lady *Elizabeth* their Mother; increase in them all heroical gifts, and spiritual graces, which may make them fit for those places, for which thou hast ordained them, 1 Tim. 2: 2. Direct all the *Nobility*, *Pastors*, *Ministers*, and *Magistrates* of this Church and Commonwealth, to govern the Commonwealth in true Religion, Justice, Obedience and Tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy name. And comfort as many among them as are sick and comfortless in body, or in mind, James 5: 15. especially, be favourable to all such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel: And give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom, Heb. 1: 13. 1 Cor. 10: 13. 2 Tim. 2: 9. 2 Cor.

1:6, &c. for the glory of thy Name, the further enlarging of the Truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful days. And give me grace, that like a *wise Virgin*, Mat. 25: 12, &c. I may be prepared with oyl in my lamp, to meet thee, the sweet *Bridegroom* of my soul, at thy coming: whether it be at the day of death, or of judgment: And then, Lord Jesus, come when thou wilt: *even Lord Jesus come quickly*, Rev. 22: 20. These and all other graces, which thou knowest needful and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father; giving thee thy glory, in that form of Prayer which Christ himself hath taught me to say unto thee.

*Our Father which art in Heaven, hallowed be thy Name, &c.*

*Meditations to stir us up to Morning Prayer.*

**I**F, when thou art about to pray, Satan shall suggest, that thy Prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy *spiritual sacrifice*, wherewith God is well pleased, Heb. 13: 15, 16. And therefore it is so displeasing to the Devil, and so irksome to thy flesh. Bend therefore thy affections (will they, nill they) to so holy an exercise; assuring thy self, that it doth by so much the more please God, by how much the more it is displeasing to thy flesh.

2. Forget not how the Holy Ghost puts it down as a special note of reprobates : *They call not upon the Lord*, Psal. 14: 4. *They call not upon God*, Psalm 53: 4. And when *Eliphaz* supposed that *Job* had cast off the fear of God, and that God had cast *Job* out of his favour; he charged him that he *restrained prayer before God*, Job 15: 15. making that a sure note of the one, and sufficient cause of the other. On the other side, that God hath promised, that *whosoever shall call on his name, shall be saved*, Rom. 10: 13. It is certain, that he who maketh no conscience of the duty of prayer, has no grace of the holy Spirit in him. For the Spirit of *grace* and of *prayer* (Zach. 12: 10.) are one: and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God: it is sure that he hath his measure of grace in this world: and he shall have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulness of speaking, are two symptoms of a sick body: so idleness of praying, when thou talkest with God, and carelessness in hearing, when God by his word speaks unto thee, are two sure signs of a sick soul.

4. Call to mind the zealous devotion of the Christians in the Primitive Church: who spent many whole nights and vigils in watching and praying for the forgiveness of their sins, and that they might be found ready at the coming of Christ. And how, that *David* was not content to pray at Morning, at Evening, and at Noon:

but

but he would also *rise up at midnight, to pray unto God*, Psalm 55: 16, 17. Psalm 119: 62. And if Christ did chide his Disciples, Matth. 26: 40. because they would not watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain Mask, or a Play, yea, whole days and nights in carding and dicing, to please thy flesh, be asham'd to think a prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider, that if the *Papists* in their blind superstition, do in an unknown, and therefore *unedifying* tongue, 1 Cor. 14: 15. & 16: 20, 27. (fit only for the children of *mystical Babylon*, Gen. 11: 7, 9. Rev. 17: 5.) mutter over upon their (a) *Beades*, every morning and evening, so many scores of Ave-Maries, Pater-nosters, and Idolatrous Prayers: how shall they in their superstitious Devotion, rise up in judgment against thee, professing thy self to be a true Worshiper of Christ? If that thou thinkest these Prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to God's glory, and thy good; and so compiled of Scripture phrase, as that thou mayest speak to God as well in his own holy Words, as in thine own native language. Be asham'd that *Papists* in their superstitious worshiping of creatures, should shew themselves more devout, than

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thou

(a) A superstition. *Quo filo inseritis numerant sua munda bacis. Mant. Alphons. Lib. 4.*

thou in the sincere worshipping of the true and *only* God, John 17: 3. And indeed, a prayer in private devotion, should be one (a) *continued speech*, rather than many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from prayer, or to distract thee in praying, remember that those are the *Fowls* which the *evill One* sends to devour the good seed, Matth. 13: 4, 19. and the carcases of thy spiritual sacrifices: but endeavour, with *Abraham to drive them away*, Gen. 15: 11. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for prayer, and holy devotion; strive not too much for that time, but humbling thy self at the sense of thy infirmity and dulness, knowing that God accepteth the willing mind (though it be oppressed with the *heaviness of the flesh*, Matth. 26: 41. 2 Cor. 8: 12.) endeavour the next time to recompence this dulness, by redoubling thy zeal; and for the time present, commend thy soul to God, in this or the like short prayer.

*Another short Morning Prayer.*

**O** Most gracious God, and merciful Father, I thine unworthy servant, do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandments in thought, word, and deed; following the desires of mine own will, and lusts of

(a) *Vox continuata, non concisa, ut battologia vitatur, Perkin. de un. ration. conc. cap 10.*

of my flesh, not caring to be governed by thy holy Word and Spirit. And therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in Hell-fire, if thou shouldst but deal with me, according to thy Justice, and my desert. Wherefore, O heavenly Father, I beseech thee, (for thy Son Jesus Christ his sake, and for the merits of that bitter Death and bloody Passion, which I believe that he hath suffered for me, that thou wouldst pardon and forgive unto me all my sins, and deliver me from the shame and vengeance, which is due unto me for them. And send thy holy Spirit into my heart, which may assure me, that thou art my Father, and I am thy child, and that thou lovest me with an unchangeable love, and let the same thy good Spirit lead me in thy truth, and crucifie in me more and more, all worldly and carnal lusts, that my sin may more and more die in me: and that I may serve thee in unfeigned righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart, I thank thee for all thy blessings, which thou hast bestowed upon my soul and body, for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, until this present day and hour, by thy most gracious providence.

I thank thee most especially, for that thou hast defended me this night, from all perils and dan-



gers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evill, that may hurt me, and from falling into any gross sin that should offend thee: Set thy fear before mine eyes; and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end, I commend myself, and all my ways and actions, together with all that do belong unto me, unto thy gracious direction and protection; praying thee to keep both them and me from all evill, and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons; grant him a long and prosperous reign over us. Bless our gracious Qu. *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely issue: endew them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgments: comfort those that are sick and comfortless. Lord keep me in a continual readiness, by Faith and Repentance, for my last end: that whether I live or die, I may be found thine own, to thine eternal glory, and mine everlasting salvation, through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise,

praise, and glory, in that prayer, which he hath sanctified with his own lips, saying, *Our Father which art in Heaven, &c.*

*Further Meditations, to stir us up to Prayer in the Morning.*

**T**Hink not any business, or hast (though never so great) a sufficient excuse to omit Prayer in the morning, but meditate,

1. That the greater thy business is, by so much the more need thou hast to pray for God's good speed and blessing thereon: seeing it is certain, that nothing can prosper without his blessing.

2. (a) That many a man, when he thought himself surest, hath been soonest crossed; so mayest thou.

3. That many a man hath gone out of his door and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee. And if thou be so careful (before thou goest abroad) to drink, to fence thy body from all ill airs: how much more careful shouldst thou be to pray, to preserve thy soul from evil temptations. (b)

4. That the time, spent in prayer, never hindreth, but furthereth and prospereth a man's journey and business.

5. That in going abroad into the world, thou goest into a Forrest, full of unknown dangers:

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where

(a) *Quem dies vidit veniens superbum, Hunc dies vidit fugiens recentem, Senec.* (b) *Nescis quid vespers ferus vehat, Varro.*

where thou shalt meet many bryars to tear thy good name; many snares to trap thy life; and many hunters to devour thy soul. It is a field of pleasant grass, but full of poisonous Serpents. Adventure not therefore to go naked among these bryars, till thou hast prayed Christ to cloath thee with his righteousness; nor to pass through these snares and ambushments, till thou hast prayed for God's providence to be thy guide; nor to walk bare-foot through this snaky field; till, having *thy feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the brazen Serpent in the eyes of thy faith: that so if thou comest not home holier, thou mayest be sure not to return worser, than when thou wentest out of door.

Therefore, though thy hast be never so much, or thy business never so great; yet go not about it, nor out of thy doors, till thou hast at least used this or the like short prayer.

*A brief Prayer for the Morning.*

**O** Merciful Father, for Jesus Christ his sake, I beseech thee, forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty: And deliver me from all those judgments, which are due unto me for them; and sanctifie my heart with thy holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all  
perils

perils and dangers of body and soul. And to this end I commend my self, and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and coming in; and grant that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine own conscience, when I shall come and appear before thee to give up my accounts. Grant this, O heavenly Father, for Jesus Christ thy Son's sake; in whose blessed name I give thee thy glory, and beg at thy hands all other graces, which thou seeest to be needful for me this day, and ever, in that prayer which Christ himself hath taught me: saying,

*Our Father which art in Heaven, &c.*

*Meditations, directing a Christian how he may walk all the day with God, like Enoch.*

**H**AVING thus begun, keep all the day after, as diligent a watch as thou canst, over all thy thoughts, words, and actions, which thou mayst easily do, by craving the assistance of God's holy Spirit, and observing these few rules.

*First, For thy thoughts.*

1. **B**E careful to suppress every sin in the first motion, Eph. 4:13. Matt. 5:18, 19. Dash

G 7

Baby-

*Babylon's* children (whilst they are young) against the stones, Psalm 137: 9. Tread (betimes) the *Cockatrice* egg, Isa. 59: 3. lest it break out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, 1 Sam. 14: 4. lest the custom of sinning (a) take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy mind to feed it self upon any imagination, which is either *unpossible* for thee to do, or *unprofitable*, if it be done, Prov. 6: 14. Zach. 8: 17. but rather think of the world's *vanity*, to condemn it; of death, to expect it; of judgment, to avoid it; of hell, to escape it; and of Heaven, to desire it.

3. Desire not to fulfil thy mind in all things: but learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy religion, or hatred on thy person. Consider in every thing the end, before thou attempt the action.

4. Labour daily more and more to see thine own misery, through unbelief, self-love, and wilful breaches of God's Law: and the necessity of God's mercy, through the merits of Christ's Passion, to be such, that if thou wert demanded, What is the vilest creature upon earth, thy conscience may answer, Mine own self, by reason of my great sins: And that, if on the other side thou wert asked, What thou esteamest to be the most pre-

(a) *Qui conscientia curam abiciunt, nec homines revereantur, nec Deum.*

precious thing in the world? thy heart might answer, One drop of Christ's Blood to wash away my sins. And as thou tenderest the salvation of thy soul, live not in any willful filthiness. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy general Calling, as in the frequent use of the Word, and Sacraments: but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandments: like *Josias*, 1 Kings 12: 35. who *turned to God with all his heart, according to all the Law of Moses*: And *Zachary and Elizabeth*, Luke 1: 16. who *walked in all the Commandments of God without reproof*. But if at any time through frailty, thou slippest into any sin, lie not in it, but speedily rise out of it by unfained repentance, praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by true desert; yet manage it wisely, lest it prove more dangerous than contempt. For, States desire but to keep down whom they condemn for their unworthiness: but to cut off, whom they envy for their greatness. He therefore is truly prudent, who (considering the premises) neither affecteth nor neglecteth popularity. But in any wise take heed of harbouring (a) a discontented mind,

(a) *Socrates in forum egressus, Quam multis ego (inquit) non egeo! Non est ergo pauper qui caret, sed qui eget.*

mind, for it may work thee more wo than thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with (a) meaner, had they known their (b) great dangers: And therefore competency rather than eminency. And in all thy will, have ever an eye to God's will, lest thy self-action turns to thine own destruction. Happy the man, who in his short life is least known of the world, so that he doth truly know God, and himself! Whatsoever cross therefore thou hast to discontent thee, remember, that it is less than thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: estimate no want, to the want of grace; nor any loss, to the loss of God's favour: and then the discontentment for outward means, shall the less perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember S. Paul's admonition, 1 Tim. 6: 7, 8, 9. *We brought nothing into this world, and it is certain, that we can carry nothing out.* And having food  
and

(a) *D. midium plus toto. Hesiod.* (b) *Ferunt summos fulmina montes. Horat. Tangunt magnos tristia sata deos. Ovid. Qui notus nimis omnibus, ignotus moritur sibi. Sen. Infamiae damnandi sunt, qui tam multa tam anxie congerunt, quam se tam paucis opus. Vives.*

and rayment, let us be therewith content : but they that will be rich, fall into tentation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition. Pray therefore with wise *Agur*, (4) *O Lord, give me neither poverty nor riches, feed me with food convenient for me; lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain*, Prov. 30: 8, 9.

7. Bestow no more thoughts upon worldly things, than thou needs must; for the discharge of thy place and the maintenance of thine estate: but still let thy care be greater for *heavenly* than earthly things, 1 Tim. 6: 8, 9. Genes. 18: 10. Col. 3: 1, 2. Phil. 3: 20. and be more grieved for a *dishonour done to God* (Josh. 7: 9. Psal. 139: 21, &c.) than for any injury offered to thy self: But if any private injury be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his cross, he (a) *overcame* in the end. But thy good name in the mean while is wounded; bear that also with patience: for he that at the last day will give thy body a resurrection, will as sure in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thy self, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him, than

to

(a) *Vivitur exiguo melius, Claud.* (b) *Nobile vincendi genus est patientia: vincit qui patitur: si vis vincere, discipati. Optima injurie ultio, est oblivio; efficit enim ut immemoret, nec magis ledit, quam si facta non esset.*



to hear, that it throughly vexeth thee. But if thou canst shew patience on earth, God will shew himself just from heaven: Pray for him; for if thou be a good man thy self, thou canst not but rejoyce, if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy self unto prayer, committing thy self, and commending thy cause unto the righteous Judge of heaven and earth, saying with Jeremy; Jer. 11: 20. *Lord of hosts, that judgest righteously, and triest the reins and the heart: vengeance is thine, and unto thee have I opened my cause.* In the meanwhile, wait (with David) on the Lord: *Be of good courage, and he shall comfort thine heart.*

8. The more others, commend thee for an excellent act, be thou the more humble in thine own thoughts: affect not the vain praises of men. The blessed Virgin was troubled when she was truly praised of an Angel. They shall be praised of Angels in Heaven, who have eschewed the praise of men on earth. Neither needest thou praise thy self: deal but uprightly, others will do that for thee, Psalm 69: 18. Be not thou curious to know other mens doings, but rather be careful that no man know any idle doings by thee. (a)

9. Esteem no sin little; for the curse of God is due to the least; and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the misery of thine own estate: and as occasion is ministred, mourn for the iniquity of the

(a) *Ne verbis quod scis ostentes, sed rebus te offende scire.*

the time, Ezek. 9: 4. Psalm 69: 9, 10. Mark 3: 5. pray to God to amend it, and be not thou one of them that make it worse.

10. *Lastly*, think often of the shortness of thy life, Psal. 90: 9. & 19: 15. and certainty of death: and wish rather a good life than a long. For as one day of man's life is to be preferred before the longest age of a Stag, or Raven: so one day spent religiously, is to be higher valued, than a man's whole life, that is consumed in prophaneness. (a)

Cast over therefore once every day the number of thy days, by subtracting those that are past, (as being vanished like yester-nights dream) contracting them that are to come, (sith the one half must be slept out, the rest made uncomfortable by the troubles of the world, thine own sickness, and the death of friends) counting only the present day thine, which spend, as if thou wert to spend no more. (b)

*Secondly, for thy words.*

1. **R**emember, that thou must answer for every idle word, Matth. 12: 13. that in multi-loquie the wisest man shall over-shoot himself, Prov. 17: & 10: 19. Avoid therefore all tedious and idle talk, (c) whereof seldom ariseth comfort, many

(a) *Huiusmodi frano non remorante dies. (b) Non quamdiu, sed quam bene. Fuit, non vixit. Sin. Non refert quanto sit vita diuinitas, sed qualis sit administratio. Tota vita dies nans, ut mirum sit homines non exotari iisdem toties reditibus. Non potest presentem diem recte vivereis, qui se non eam, quasi ultimam, victurum esse cogitat. (c) Dixisse sepe penituit, tacuisse vero nunquam.*

many times repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou kept it in: it is (a) another's as soon as it is out. O the shame, when a man's own tongue shall be produced as witness to the confusion of his own face!

Let then thy words be few, but advised, fore-think whether that which thou art to speak, be fit to be spoken: affirm no more, than what thou knowest to be true; and be rather silent than speak to an ill, or to no purpose, James 1: 19. (b)

2. Let thy heart and tongue ever go together in honesty and truth: hate dissembling and lying in another, detest it in thy self, or God will detest thee for it: *For he hateth a liar*, 1 Pet. 2: 1. Psal 3: 2. and his father the Devil alike. And if once (c) thou be discovered to make no conscience of lying, no man will believe thee when thou speakest a truth; but if thou lovest truth, more credit will be given to thy word, than to a liar's oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of infirmity, Prov. 6: 30. Acts 3: 17. 1 Tim. 1: 13. or against his will, and him who offendeth maliciously,

(a) *Nescit vox missa reverti. Quam periculosum illud, Lingua quo vadis? Nescit poenitenda loqui, qui proserenda prius suo tradidit ex animo. Cass. l. 10. ep. 4. Jam. 1: 19.* (b) *Consultius est tacere quam in parte loqui.* (c) *Si mendacem te noriat, nemo tibi credit, etiamsi affirmes verissima, Arist. Odi tanquam amaturus.*

ciously, Psal. 59: 5. Psal. 10: 1, 7. and of set purpose: let the one have pity, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldest thy meat from poison: and let thy talk be *gracious*, Eph. 4: 29. Psalm 12. Prov. 13: 47. that he that hears thee, may grow better by thee: and be ever more earnest when thou (a) speakest of *Religion*, than when thou speakest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error: rejoyce to find the truth, and magnifie it. Study therefore three things especially; to understand well, to say well, and to do well.

And when thou meetest with God's children, be sure to make some holy advantage by them: learn of them all the good that thou canst, and communicate with them all the good things that thou know'st. (b) The more good thou teachest others, the more God will still *minister* unto thee, Mark 4: 25, 26. 2 Kings 4: 2. For as the *gifts of men*, by much using, do perish and decrease; so the gifts of God, by much using, do the more grow and increase; like the *widows* pitcher of oyl, which the more she poured to fill other vessels, the more it was still replenished in it self.

4. Beware that you believe not all that is told you, and that you tell not all that you *hear*, Eccles. 3: 7. Luke 12. for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth,

(a) *Præstat alios reddere pios*, Psal. 139: 21. Psal. 69: 9.

(b) *Si verum audias, silentio protinus reverere, illique tanquam divinarum rei assurgito.*

truth, then censure. And as thou tendrest the reputation of an honest heart, never let malice or hatred make thee (a) to *reveal*, that which love and friendship bound thee a long time to conceal. But for fear of such afterclaps, observe two things.

*First*, though thou hast many acquaintance, yet make not any thy familiar friend, but he that *truly* (b) *fears* God; such an one thou never needest to fear: for though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away, and the fear of God will never suffer him to do thee any villany.

*Secondly*, do (c) nothing in the sight of a civil friend, for which thou canst not be safe, unless it be concealed; nor any thing, for which (if cause be offered) thou needest fear him, if he proves thine unjust enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thy self, rather than thy friend, to keep thine own counsel. For be assured, that what friendship soever is grounded upon any other cause than true Religion: if ever that cause fail, the friendship falleth off: and the rather, because that, as God breeds among men, Truth, Peace, and Amity, that we should live to do one another good; so the Devil daily soweth falshood, Eph. 5: 4. Psal. 5: 4. Psal. 15: 3.

*discord,*

(a) *Areanum tibi creditum fidelius custodi, quam depositum pecuniam.* (b) *Verè amicitie tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.* (c) *Civilem amicum sic habitas, ut putes posse inimicum fieri. Quod taceri vis, prius ipse taceas. Bellum non est hominum, sed (quod verbum sonat) belluarum, & cum vitiis, non hominibus gerendum.*

discord, and enmity, to cause (if he can) the dearest friends to devour one another.

6. (a) Make not a jest of another man's infirmity, remember thine own. Abhor the frothy wit of a filthy nature, whose brains having once conceived an old scoff, his mind travels (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merry, have a special care to three things:

*First*, That thy mirth be not against *Religion*.

*Secondly*, That it be not against *Charity*, Phil.

4: 4.

*Thirdly*, That it be not against *Chastity*, and then be as merry as thou canst, only in the Lord.

6. Rejoyce not at the fall of thine enemy, Prov. 24: 17. for thou knowest not what shall be the manner of thine own end. But be more (b) glad to see the worst man's amendment, than his punishment. Hate no man, for fear lest Christ loves him, who will not take it well, that thou should'st hate whom he loveth. Christ loved thee, when thou wast his enemy; by the merits therefore of his blood, he requireth thee, for his sake to love thine enemy. Deny him, being a Christian, if thou darest. He asketh but forgiveness for forgiveness: The forgiveness of an hundred pence, for the forgiveness

(a) *Irridere pium, nefas: impium, immane: hominem, inhumanum. Nemo videtur sibi tam vilis, ut irrideri mereatur.*

(b) *Valentinianus Imp. Cum supplicio mortis quis afficiendus esse agebat se male ad vitam revocare: Crudelis animi est alienum mal gaudere, & non misereri Commune naturam.*

giveness of ten thousand talents: The threescore hundred thousand crowns, for ten crowns. Petty forgiveness of man, for the infinite forgiveness of Almighty God. Though thou thinkest thine enemy unworthy to be forgiven, yet Christ is worthy to be obeyed, Rom. 5: 8, 10. Eph. 2: 4. Matt. 28: 24.

7. When the glory of God, or good of thy neighbour doth require it; speak the truth, and fear not the face of man. The frown of the Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace. (a)

8. Ever think him a true friend, who tells thee secretly, and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harm. (b) For if it be true, thou hast warning to amend; if it be false, thou hast a caveat what to avoid. So every way it makes a wise man better, or warrier. But if thou canst not endure to be reprehended, do thou nothing worthy of reprehension.

9. Speak not of God, but with fear and reverence, Deut. 28: 58. Rom. 9: 5. Eccles. 5: 15. Psalm 19: 22. and as in his sight and hearing. For  
seeing

(a) *Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.* (b) *Reprehensio semper vel meliores vel cautiore nos reddit. Si reprehendi fers ægre, reprehendenda ne feceris. Lev. 19: 2.*

seeing we are not worthy to use his holy Name in our mouths: muchless ought we to abuse it vainly in our talk But ordinarily to use it, in vain, rash, or false oaths, is an undoubted sign of a soul, that never truly feared God (a) Pray therefore with *David*, when thou art to speak in any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips*, Psal. 141: 3.

10. *Lastly*, In praising, be discreet, 1 Pet. 5: 12. in saluting, courteous, Rom. 12: 10. (b) in *admonishing*, friendly; 1 Thes. 5: 26, 14. in *forgiving*, merciful, 2 Thes. 3: 5. Lev. 19: 17. in *promising*, faithful and bountiful, Psalm 15: 4. Ezek. 12: 15. in *recompensing*, good service, Deut. 15: 13, 14. making not the rewards of virtue, gifts of favour.

*Thirdly, For thy Actions.*

1. **D**O no evil, though thou mightest: for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at God's Word, of the lawfulness thereof, and prayed for his blessing upon thy endeavour: and then do it in the name of God, with chearfulness of heart,

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(a) *Qui facile in seris jurat, in joci jurabit: qui in joci, & in mendacio. Vives.* (b) *affabilitas & comitas sunt nullas impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt pratermissa.*



committing the success unto him, in whose Power it is, to bless with his grace whatsoever business is intended to his glory, Psal. 119: 101. 1 Cor. 7: 2. 1 Sam. 30: 8.

2. When thou art tempted to do any evil work, 1 Cor. 7: 5. remember that Satan is where his business is. (a) Let not the child of God be the instrument of so base a slave: hate the work, if thou abhorrest the author. Ask thy conscience these two questions: *Would I have another to do this unto me, Matth. 7: 12. What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him? Luke 16: 2. 2 Cor. 6: 2. & 5, 10.* And remember with Joseph, that though no man seeth, yet God seeth all. Fly therefore (with Joseph, Gen. 32: 9, 11, &c.) from all sins as well those which are secret in the sight of GOD. as those that are manifest in the eyes of men; For God, as he is just, without speedy repentance, will bring thy secret sins, as he did David's, *to the open light, before all Israel, and before the Sun, 1 Sam. 12: 12.* Be therefore as much afraid of secret sins, as of open shame. Luke 17: 2. and 12: 2. And so avoid all in general, as that thou dost not allow to thy self any one particular, or darling sin, which the corruption of thy nature could best agree withal: for the crafty Devil can hold a man's soul as fast by one, as by many sins, and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a

sin,

(a) *Imminet semper occasione sua diabolus, Greg.*

sin, so be careful to shun the occasion. Prov. 5:8, & 6, 7. (a)

3. In effecting good actions which are within the compass of thy calling, distrust not God's providence, though thou see the means either wanting or weak, Eccl. 3. Jud. 7:27. And if means do offer themselves, be sure that they be lawful: and having gotten lawfull means, take heed that thou rely not more upon them, than upon God himself. Labour in a lawful calling, is God's ordinary means, by which he blesteth his children with outward things. Ptay therefore for God's blessing upon his own means. In earthly business, bear an heavenly mind: do thou thy best endeavour, and commit the whole success to the *fore-ordaining Wisdom* of Almighty God, Math 16:26. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both actions and means, endeavour with Paul, Acts 24: 10. to have *alway a cleer conscience towards God, and towards men.* (b)

*Look to your selves, what conscience ye have;*

*For conscience shall damn, & conscience shall save.*

4. Love all good things for God's sake: but God for his own sake, Psalm 118: 6, 7. Whilst thou holdest God thy friend, thou needst not fear who is thine Enemy, Rom. 8: 31. for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrown by his Enemy, unless that first his

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(a) *Omnis peccandi occasio vitanda est, nam qui amat priviculum, per ibit in illo* (b) *Hic morus alienus esto, nil consire sibi, nulla pallesece culpa, Hor.*

sin hath prevailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past, with serious repentance, look to the time present with Religious diligence, and take heed to the time to come with careful providence, Prov. 16:7. Gen. 32:4, &c. & 31:7, 20, 42. Exod. 32: 25. Num. 14: 42, 43. &c. Psalm 27: 11, 12, 13.

5. Give every man the honour due to his place; but honour a man more for his goodness, than for his greatness. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternal love, and a spur to a godly life.

6. Be not proud for any external worldly goods, nor for any internal spiritual gifts. Not for external goods, because that as they came lately, so they will shortly be gone again: their loss therefore is the less to be grieved at. Not for any internal gifts: for as God gave them, so will he likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth, and contemn others, for whose good Almighty God bestowed those gifts upon thee. (a) Hast thou any one vertue that moves thee to be self-conceited? thou hast

(a) *Tu recte vives, si curas esse quod audis. Hor. Ep. ad Quin. Nil juvat bonum nomen, reclamante conscientia.*

hast twenty vices that may better vilifie thee in  
thine own eyes.

Be the same in the sight of God, who beholds  
thy heart, that thou seemest to be in the eyes of  
men, that see thy face. Content not thy self with  
an outward good name, when thy Conscience  
shall inwardly tell thee, it is undeserved, and  
therefore none of thine. A deserved good name for  
any thing but for godliness, lasts little, and is less  
worth. In all the holy Scriptures, I never read of  
an Hypocrites repentance: and no wonder, for  
whereas after sin, conversion is left as a means to  
cure all other sinners; what means remains to re-  
cover him, who hath converted conversion it  
self into sin? Wo therefore unto the Soul that is  
not, and yet still seemeth religious.

7. Mark the fearful ends of notorious evil men,  
to abhor their wicked actions; mark the life of the  
godly, that thou mayst imitate it, and his blessed  
end, that it may comfort thee, Num. 23:10. Psa.  
37:35, 36, 37. Obey thy betters, observe the  
wise, accompany the honest, and love the Re-  
ligious. And seeing the corrupt nature of man  
is prone to Hypocrisie, beware that thou use  
not the Exercise of Religion, as matters of  
course and custom, without care and con-  
science, to grow more holy and devout there-  
by. Observe therefore, how by the continual  
use of God's means thou feelest thy special cor-  
ruptions weakned, and thy sanctification more and  
more encreased: and make no more shew of ho-  
liness outwardly to the world, than thou hast  
in the sight of God inwardly in thine heart,

1 Cor. 2: 18. Isa. 58: 5, 6. Matth. 23: 27, 28. Psalm 51: 50.

8. Endeavour to rule those who live under thine authority, (a) rather by love than by fear: for to rule by love, is easie and safe; but tyranny is ever accompanied with care and (b) terror. Oppression will force the oppressed to take any advantage, to shake off the yoke, that they are not able to bear; neither will God's Justice suffer the sway, that is grounded on tyranny, long to continue. Remember that though by *humane ordinance*, (1 Pet. 2: 13.) they serve thee; yet by a more peculiar right they are *God's servants*, Lev. 25: 55. Phil. 5: 16. 1 Cor. 9: 5. Yea, thou being Christians, not as thy servants, but above servant, *brethren*, *beloved in the Lord*. Rule therefore over (c) *Christians* (being a Christian) in love, and mercy, like Christ thy Master.

9. Remember, that of all actions, none makes a Magistrate more like God, whose Vice-gerent he is, than in doing lustice justly: For the due execution whereof:

*First*, Have ever an open ear to the just complaints of unjust dealings.

*Secondly*, So lend one ear to the accuser, as that

(a) *Ama & impera, Blanda vis latet impeto. Ans.* (b) *Qui errat, plus ille timet: fors illa Tyranno convenit, Clande insit. princip.* (c) *Si Pericles, quoties chramydem domini indueret, apud se dicere consuevit: Attende Pericles, quod gestaturus es imperium in liberos Athenienses: Plat in Apoph. Quanto magis tu, quoties auctoritatem exercitaturus es apud te ipsum dicere: Memento homo quod imperium geris in libertos Christianos.*

that thou keep the other for the accused: for (a) he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, In hearing both parties, encline not to the right hand of affection: nor to the left of hatred: as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, (b) Deny no Justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy, come in equal ballance with the rich and mighty. If thou perceivest on the one side in a cause, the high Hills of cunning advantage, powerful combination, & violent prosecution; & on the other side, the low Valleyes of poverty, simplicity, & desolation: prepare thy way [as God doth] to judgment by raising Valleyes, & taking down Hills, equalling in equality, Luk. 3: 4, 5. Isai. 40: 3. that so thou mayst lay the foundation of thy sentence upon an even ground. In matters of right and wrong, twixt party & party, let thy conscience be careful, rather *Jus dicere*, to pronounce the Law that is made, *Secundum allegata & probata*, 2 Chro. 19: 10. than *Jus dare*, to make a Law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearful malediction: *Cursed be he that removeth his Neighbour's Landmark*, Deut. 27: 27. In trials of life and death, let the Judge like *Elohim*, in justice, remember mercy; Abak. 3: 1. and so cast the severe eye of Justice upon the fact,

H 4

as

(a) *Qui statuit aliquid par te in audita altera, equum licet staverit, haud æquus fuit. Sen. in Med.* (b) *Judicium Sir Fr. Bacons Essais of Judicature.*

as that they look with the pitiful eye of Mercy upon the Malefactor, wresting the favours of Law, to the favour of Life, where Grace promi-  
feth amendment: but if Justice requireth that  
(a) one, rather than unity must perish, and that  
a rotten member must be cut off, to save the whole  
body from putrifying: (b) *fiat justitia*. But whilst  
thou art pronouncing the Sentence of Judgment  
on another, remember that thine own judgment  
hangs over thine head. In all causes therefore  
judge aright; for thou shalt be sure to find a  
righteous Judge; before whom thou must  
shortly appear to be judged thy self, at what time  
thou mayst leave to thy friend this for thine  
Epitaph.

*Nuper eram Judex, jam Judicis ante Tribunal  
Subsistens paveo, judicor ipse modo.*

Many ( I know not upon what grounds ) seem  
to be much agrieved with the Laws of the Land:  
but wiser men may answer them with the Apostle,  
1 Tim. 1: 2. *Nos scimus bonam esse Legem; modo  
Judex ea legitime utatur; we know that the Law  
is good, if a man use it lawfully.* And he shall be  
unto me a righteous Judge, whose heart neither  
corruption of bribes, fear of foes, nor favour of  
friends, can withdtaw from the conscionable pra-  
ctice of these Precepts. And to that rare and ve-  
nerable Judge, I say with *Jehoshaphat*: 1 King  
19: 11. *Be of courage, and do Justice, and the Lord  
will be with the good.*

10. Lastly, Make not an occupation of any  
re-

(a) *Melius ut pereat unus, quam unitas.* (b) *ense reci-  
dendum, ne pars succra irahatur.*

recreation. Prov. 24: 17. The longest use of pleasure is but short: but the pains of pleasure abused are eternal. Use therefore lawful recreation, Phil. 4: 1. so far forth, as it makes thee the fitter in body and mind to do more cheerfully, the service of God, and the duties of thy calling. Thy work is great: thy time is but short. (a) And he who will recompence every man according to his works, standeth at the door, Rev. 22: 12. James 5: 9. Think how much work is behind, how slow thou hast wrought in the time which is past. and what a reckoning thou shouldst make, if thy Master should call thee this day to thine accounts: Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man would of an old Life that were near expiring: and when thou art disposed to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idleness, sports, plays, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for Man was not created for spors, plays, and recreation; but zealously to serve God in Religion, and conscionably to serve his Neighbour in his vocation, and by both to ascertain himself of eternall salvation. (b) Esteem therefore the loss of time, one of the greatest losses: Redeem it carefully, Ephes. 5: 6. Luke 16: 2. Mark 15: 11.

H 5

and spend

(a) *Vita brevis opusque multum, operarii pigri & urget Pater familias, Rabb. Apophtheg.* (b) *Nihil est aliud tempus quam vita, quam unusquisque tantum se ornare profectur, quam res nullius magis sit prolixus quam temporis.*



- and spend it wisely : that when that time cometh that thou mayest be no longer a Steward on earth, thy Master may welcome thee, with an *Euge bone serve*, and give thee better in heaven, where thou shalt joyfully enjoy thy Master's joyes for evermore.

*Meditations for the Evening.*

*At evening, when thou preparest thy self to take thy rest, meditate on these few poyes.*

**T**hat seeing thy days are numbred, Psal. 90: Job 14. 5. there is one more of thy number spent: and thou art now the nearer to thy end by a day. (a)

1. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them; but especially, call to mind, what sin thou hast committed that day against God or Man: and what good thou hast omitted; and humble thy self for Both: If thou findest that thou hast done any goodnes, acknowledge is to be God's grace, and give him the glory, and count that (b) day lost, wherein thou hast not done some good.

2. If by frailty or strong tentation thou shalt perceive that thou hast committed any grievous sin or fault: presume not to sleep, till thou have upon thy knees, made a particular reconciliation with

(a) *Vive Memor quam sis avi brevis.* Hor. (b) *Hem perdidisti diem,* Tit, Vesp. *Apothez.*

with God in Christ for the same : both by confessing the fault ; and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the less to account for, when thou art to make thy final reckoning, before his Majesty in the Judgment Day.

3. If thou have fallen out with any in the day, let not the Sun go down in thine anger that night, Eph. 4: 26. If thy conscience tells thee that thou hast wronged him, acknowledge thine offence, and (a) entreat him to forgive thee : If he have wronged thee, offer him *reconciliation*, and if he will not be *reconciled*, yet do thou from thy heart forgive him, Matth. 5: 23. But in any case presume not to be thine own revenger : For in so doing, thou dost God a double injury : *First* in offering to take his Sword of Justice out of his hand, as though he were not just : having reserved the execution of vengeance to himself. *Secondly*, in usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly : if on thy Enemy, too heavily. It belongeth therefore to God to revenge : to thee to forgive.

And in testimony that thou hast freely forgi-

H 6

ven

(a) Non turpe est veniam precari, turpe est Deum aut hominem habere inimicum. Mihi vindicta, dicit Dominus, Rom. 12: 19. Non est tibi jus in servum alienum, imo in conservum tuum.

ven him, (4) pray unto God for the forgiveness of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in thy power) do him good, and rejoice in doing it: for he that doth good to his Enemies, shews himself the Child of God; and his reward is with God his Father, Matt. 3: 39. Rom. 12: 20.

4. (b) Use not sleep as a means to satisfy the foggie laziness of thy flesh: but as a medicine to refresh thy tyred senses and members. Sufficient sleep quickeneth the mind, and reviveth the body: but immoderate sleep dulseth the one, and fatneth the other.

5. Remember that many go to bed, and never rise again: till they be wakened and raised up by the fearful sound of the last Trumpet. But he that sleepeth and wakeneth with Prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely, and safely, yield up thy self into the hands of God, whilst thou art waking: and so go to bed with a reverence of God's Majesty, and consideration of thine own misery: which thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bedside (or some other convenient place in thy Chamber) and lift-

(a) *Cui semel ignoveris, curant ille sentiat bona fide id est odium, & si qua in re illum juvare posses, experiatur te amicum, Vives.* (b) *In vita tempus quod somno impenditur non est vi o. Vita enim vigilia est.*

lifting up thy heart, thine eyes, and hands, to thy Heavenly Father, in the name and meditation of his Holy Son Jesus: pray unto him, if thou have the gift of Prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgiveness for them.

3. Requesting the assistance of his Holy Spirit for amendment of life.

4. Giving thanks for benefits received, especially for thy preservation that day.]

5. Praying for rest, and protection that night:

6. Remen bring the state of the Church: the King, and the Royal Posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy self and all thine, to his gracious custody.

All which thou mayst do in these or the like words.

*A prayer for the Evening.*

**O** Most gracious God, and loving Father, who art about my bed, and knowest my down-lying, and mine uprising, and art near to all that call upon thee in truth and sincerity, Psal. 136: 23. & 45: 18. I a wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self. For then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity, Psalm 51: 9. Heb. 9: 6. so that I am ashamed to lift up mine

H 7

eyes

eyes to Heaven, knowing how grievously I have sinned against heaven, and before thee, Luke 15:18. Dan.9:11. For, O Lord, I have transgressed all thy Commandments and righteous Laws, not only through negligence and infirmity, but oftentimes through willful presumption, contrary to my knowledge; yea, contrary to the motions of thy holy Spirit, reclaiming me from them, so that I have wounded my conscience, and grieved thy *holy Spirit*, by whom thou hast sealed me to the day of redemption, Ephes. 4:30. Thou hast consecrated my soul and body, to be the Temple of the Holy Ghost. I wretched sinner have defiled both with all manner of pollution and uncleanness. My eyes in taking pleasure to behold vanity, Psal. 112. mine Ears in hearing impure and unchast speeches, my Tongue in leasing and evil speaking: my Hands are so full of impurity, that I am ashamed to lift them up unto thee: and my Feet have carried me after mine own ways, Isai. 1:19. Rom.3:15, 16. my Understanding and Reasoning, which are so quick in all earthly matters, are only blind and stupid when I come to meditate or discourse of spiritual and heavenly things: my Memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by woful experience I find, that naturally, *all the imaginations of the thoughts of mine heart are only evil continually*, Gen.6:5. And these my sins are more in number than the hairs which grow upon mine head, Psalm 40:12. and they have grown over me like a loth-

a lothſom leproſie, *that from the crown of the head, to the ſoal of the foot*, there remains no part which they have not infected, *Iſai. 1: 6.* They make me ſeem vile in mine own eyes, *2 Sam. 5: 22.* *1 John 3: 20.* how much more abominable muſt I them appear in thy ſight? And the cuſtom of ſinning hath almoſt taken away the conſcience of ſin, and pulled upon me ſuch dulneſs of ſenſe, and hardneſs of heart, that thy judgments denounced againſt my ſins, by the faithful Preachers of thy Word, do not terrifie me to return unto thee by unfained Repentance for them. And if thou, Lord, ſhouldeſt but deal with me, according to thy Juſtice, and my deſert, I ſhould utterly be confounded and condemned. But ſeeing that of thine infinite mercy, thou haſt ſpared me ſo long, and ſtill waiteſt for my Repentance: I humbly beſeech thee, for the bitter Death, and bloody Paſſions ſake, which Jeſus Chriſt hath ſuffered for me, that thou wouldeſt pardon and forgive unto me all my ſins and offences, and open unto me that ever-ſtreaming Fountain of the blood of Chriſt, which thou haſt promiſed to open under the *New Teſtament*, to the penitent of the houſe of *David*, *Zach. 13: 1.* that all my ſins and uncleannels may be ſo bathed in his blood, buried in his death, and hid in his wounds, that they never be more ſeen, to ſhame me in this life, or to condemn me before thy Judgment-Seat, in the world which is to come. And ſo much, O Lord, as thou knoweſt, *that it is not in Man to turn his own heart, unleſs thou doſt firſt give him grace to convert*, *Jer. 20: 23.*

And

And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, (a) give me grace to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end give unto me thine Holy Spirit, which thou hast promised to give (to the world's end) unto all thine Elect people, Matth. 28: 20. Job 16: 13. and let the same holy Spirit purge my heart, heal My corruption, sanctifie my nature, and consecrate my soul and body, that they may become the Temple of the holy Ghost, 1 Cor. 3: 16, 17. to serve thee in *Righteousness and Holiness, all the days of my life*, Luke 1: 74. That when (by the direction and assistance of thy Holy Spirit) I shall finish my course in this short & transitory life, Acts 13. I may chearfully leave this world, and resign my soul into thy Fatherly hands, in the assured confidence of enjoying everlasting life with thee, in thy Heavenly Kingdom, which thou hast prepared for thine Elect Saints, who love the Lord Jesus, and expect his appearing, 1 Tim. 4: 7. Psalm 13: 5. Matth. 13: 34. 2 Tim. 4: 8.

In the mean while, O Father, I beseech thee, let thy holy Spirit work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to come. And let the same holy Spirit likewise keep me in the unity of thy Church, lead me in the truth of thy

Word,

(a) *Da Domine, quod jubes, & jube quod vis, Aug.*

Word, and preserve me, that I never swarve from the same, to *Papery*, nor any other error or false worship. And let thy Spirit open mine eyes more and more, to see *the wondrous things of thy Law*, Psal. 110: 18. and open my lips, that my mouth may daily defend thy Truth, and set forth thy Praise, Psal. 51: 15. Encrease in me those good gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me: to govern my heart in thy fear, & to guide all my life in thy favour: that, whether I *live or dye*, I may live and dye unto thee, who art my God and my Redeemer, Psal. 19: 14.

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humblest heart, all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast bestowed upon my soul and body, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Justification, Sanctification and Preservation from my childhood until this present day and hour, and for the firm hope which thou hast given me of my Glorification. Likewise for my health, wealth, food, rayment, and prosperity: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all necessary good things, that I stand in need of. And as thou hast ordained the day for man to travel



vel in, & the night for him to take his rest; so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied body of mine, being refreshed with moderate sleep and rest, may be the better enabled to walk before thee, doing all such good works, as thou hast appointed, when it shall please thee, by thy divine power, to waken me the next morning. And whilst I sleep, do thou, O Lord, *who are the Keeper of Israel, that never slumbrest, nor sleepest*, Psalm 121: 5. watch over me in thy holy providence, to protect me from all dangers, so that neither the evil angels of Satan: nor any wicked enemy, may have any power to do me any harm or evil, Rev. 12: 7. And to this end give a charge unto thy *Holy Angels*, that they (at thine appointment!) *may pitch their tents* roundabout me, for my defence & safety, as thou hast promised that they should do about them that fear thy Name, Psalm 34: 7. And knowing that thy Name is a *strong Tower of defence unto all those that trust therein*, Prov. 18: 10. I here commend my self (and all that do belong unto me) unto thy holy protection & custody. If it be thy blessed will to call for me in my sleep, O Lord, for Christ his sake, have mercy upon me, and receive my soul into thy Heavenly Kingdom. And if it be thy blessed pleasure to add more days unto my life, O Lord, add more amendment unto my days: and wean my mind from the love of the world, and worldly vanities, and cause me more and more to settle my conversation on Heaven, & Heavenly

ly things. And perfect daily in me that good work, which thou hast begun, to the glory of thy name, and the salvation of my sinful soul.

O Lord, I beseech thee likewise, save and defend from evil and danger, thy whole Church, the Kings Majesty, our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: keep them all in the sincerity of thy Truth, and prosper them in all grace and happiness. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms: each of them with those graces, which are expedient for their place and calling. And be thou, O Lord, a comfort & consolation to all thy people, whom thou hast thought meet to visit with any kind of sickness cross or calamity. Hasten, O Father, the coming of our Lord *Jesus Christ*, Rev. 6: 10, 21, 20. Make me ever mindful of my last end, and of the reckoning, that I am to make unto thee therein: and in the mean while, carefull, so to follow *Christ in the regeneration during this life*, Matth. 19: 28. as that with *Christ* I may have a portion in the *Resurrection of the just*, when this mortal life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and meditation of *Jesus Christ* thy Son, and in that form of Prayer, which he himself hath taught me to say unto the, *Our Father*, &c.

*Ano-*

*Another Shorter Evening Prayer.*

O Eternal God and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the Examples of *Peter*, *Magdalene*, the *Publican*, the *prodigal child*, Luke 22: 61, and 7: 47, and 18: 14, and 5: 20. and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, Psalm 103: 8. Matth. 11: 28. who are heaviest laden with sin, at what time soever they return unto thee with penitent hearts, lamenting their sin, and imploring thy grace, Ezek. 18: 21, 22, &c. I should despair for mine own sins, & be utterly discouraged, from presuming to come unto thy presence: considering the hardness of my heart, the unruliness of my affections, & the uncleanness of my conversation, Deut. 17: 16. by means whereof, I have transgressed all thy Laws, and deserved thy curse, Gal. 3: 10. which might cause my body to be smitten with some fearful disease, my soul to languish with death of sin, my good name to be traduced with scandalous reproaches, & make mine estate liable to all manner of crosses and casualties. And I confess, Lord, that thy mercy is the cause that I have not been long ago confounded, Lam. 3: 22. Mal. 3: 6. But, O my God, as thy mercy only stayed thy judgment from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercy of *Jesus Christ*, (*in whom only thou art well pleased*) Col. 3: 12. Matth. 2: 17. that thou wilt not deal with me according to my deserts, but that

that thou wouldst freely and fully remit unto me all my sins and transgressions: and that thou wouldst wash them clean from me, with the virtue of that most precious blood, which thy Son Jesus Christ hath shed for me, Psal. 51: 7, and 38: 4. Hosea 13: 5. Isai. 1: 16, 18. Matt. 9: 12. 1 John 1: 7. For he alone is the Physician, and his blood only is the medicine that can heal my sickness. And he is the *true brazen Serpent* that can cure that poison, wherewith the *fiery Serpent* of my sins have stung & poisoned my sick and wounded soul. And give me, I beseech thee, thine holy Spirit, which may assure me of mine adoption, John 13: 14. and that may confirm my faith, Gal. 4: 5, 6. *encrease my repentance, enlighten my understanding, purifie my heart, rectifie my will and affection, and so sanctifie me throughout, that my whole body, soul and spirit may be kept unblameable, until the glorious coming of my Lord Jesus Christ,* 1 Thes. 5: 23. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harms, and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the *roaring Lyon, which night and day seeketh to devour me.* 1 Pet. 3: 8. Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny: and let thy mercy shield me from his unappeasible rage and malice. And to this end I commend myself into thy hand & protection; beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do  
unto

unto me any hurt or violence this night, Psal. 31: 5. And grant good Lord, that whether I sleep or wake, live or dye, I may sleep, wake, live, and dye, unto thee, and to the glory of thy Name, and the salvation of my soul. Lord bless and defend all thy chosen people every where, Grant our King a long and happy reign over us. Bless our gracious Qu. *Mary*, Prince *Charles*, Lady *Mary*, the Lady *Elizabeth*, and her Princely issue, together with all our Magistrates and Ministers, comfort them who are in misery, need, or sickness Good LORD, give me grace to be one of those *wise Virgins*, Matth. 25:2. which may have my heart prepared like a Lamp furnished with the oyl of Faith, and light of good Works, to meet the Lord Jesus, the sweet Bridegroom of my soul, at his second and sudden coming in glory. Grant this, good Father, for Christ Jesus sake, my only Saviour and mediator, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Afterwards say:

*Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and Blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.*

Then rising up in a holy reverence meditate as thou art putting off thy clothes.

Things

*Things to be meditated upon, as thou art putting off thy clothes.*

1. **T**hat the day is coming when thou must be as barely unstript of all that thou hast in the World, as thou art now of thy clothes: (a) thou hast therefore here but the use of all things, as a Steward for a time, and that upon Accounts. Whilst therefore thou art trusted with this Stewardship, be wise and faithful. Luke 16: 3. Matt. 24: 2. Job 17: 1.

2. When thou seest the bed, (b) let it put thee in mind of thy grave, which is now the bed of Christ: For Christ (by laying his holy body to rest three days, and three nights in the grave, Matth. 12.40.) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest and sleep in, till the morning of the Resurrection, 1 Thes. 4: 14. So that now, unto the faithful, death is but a sweet sleep, and the grave but Christ's bed, where their bodies rest and *sleep in peace*: until the joyful morning of the Resurrection shall dawn upon them. Isa. 57: 2. Isa. 26: 20.

Let therefore thy bed clothes represent unto thee the mould of the Earth, that shall cover thee: thy sheets, thy winding sheet: thy sleep, thy death: thy waking, thy resurrection. And being laid down in thy bed, when thou perceivest sleep to approach: say, *I will lay me down and sleep in peace, for thou Lord, only makest me dwell in safety*, Psalm 4: 8.

Thus

(a) *Nudus in hunc mundum veni, nudus quoque eibo.*

(b) *Ut somnus mortis, sic lectus imago sepulchri.*

Thus religiously opening every Morning the heart, and shutting it up again every Evening, with the Word of God in prayer, as it were with a lock and key: and so beginning the day with God's Worship, continuing it in his fear, and ending it in his favour, thou shalt be sure to find the blessing of God upon all thy days labours and good endeavours: and at night thou mayst assure thy self, thou shalt sleep safely, and sweetly in the arm of thy heavenly Father's providence.

Thus far of the Piety, which every Christian in private ought to practise every day. Now followeth that which he (being a Householder) must practise publicly with his Family.

*Meditations for household Piety.*

I. IF thou be called to the government of a family, thou must not hold it sufficient to serve God, and live uprightly in thine own person: unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with *Abraham*, that he would not hide from him his counsel. For (saith God, Gen. 18. 17, 19.) *I know him that he will, command his sons, and his Household after him that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham, that he hath spoken unto him.* And *Abraham* had 318 men servants, which were thus born and catechized in his House, Gen. 14: 14. with whose help he rescued also his nephew *Lot* from the captivity of his enemies. And religiously valiant *Joshua* protesteth before all the people

people, that if they all would fall away from the true worship of God, yet *that he and his House would serve the Lord*, Josh. 24: 25. And God himself gives a special charge to all Householders that they do instruct their Family in his Word, and train them up in his fear and service. *These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy Children, and shalt talk of them, when thou tarriest in thine House, and as thou walkest by the way, and when thou lyeest down; and when thou risest up, &c.* Thou shalt fear the Lord thy God and serve him, Deut. 6: 6, 7. David according to this Law, had so ordered his family, *That no deceitful person should dwell in his house, but such as would serve God, and walk in his way*, Psal. 100: 6. And Religious Hester, Hest. 4: 16. had taught her Maids to serve God in fasting and Prayer. And (the more to further thy family in the zeal of Religion) settle ever thy chiefest affection on those, whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. *First*, God will the rather bless and prosper the labour and handwork of such godly-servants: For *Laban perceived, that God blessed him for Jacob's sake*, Gen. 30: 27. And *Potiphar saw, that the Lord made all that Joseph did, to prosper in his hand*: Gen. 39: 3. yea, when innocent Joseph was cast into Prison, *his Keeper saw, that whatsoever he did, the Lord made it to prosper*, Gen. 39: 22, 23. and therefore the Keeper committed all the charge of the Prisoners into *Joseph's hand*. *Secondly*, the



trulier a man doth serve God, the faithfuller he will serve thee.

2. If every Houſholder were thus carefull, according to his duty, to bring up his Children and Family in the ſervice and fear of God, in his own houſe, then the houſe of God ſhould be better filled, and the Lords Table more frequented every Sabbath day; and the Paſtors publick Preaching and labor would take more effect than it doth. The ſtreets of Towns and Cities would not abound with ſo many Drunkards, Swearers, Whoremongers, and prophane ſcorners of true Piety and Religion: Weſtminſter-Hall would not be ſo full of contentions, wrangling ſuits, and unchriſtian debates: and the Priſons would not be every Sessions ſo full of Thieves, Robbers, Traitors, and Murtherers. But (alas) moſt Houſholders make no other uſe of Servants, than they do of their Beaſts. Whiſt they may have their bodies to do their ſervice, they care not if their ſouls ſerve the Devil. Yet the common complaint is, that faithful and good ſervants are ſcarce to be found. True; but the reaſon is, becauſe there are ſo many prophane and irreligious Maſters; for, the example and inſtruction of a godly and religious Maſter, will make a good and faithful Servant, as may witneſs the examples of Abraham, Joſhua, David, Cornelius, &c. who had good Servants, becauſe they were religious Maſters, ſuch as were careful to make their Servants God's ſervants.

It is the chief labour and care of moſt men, to raiſe, and to advance their houſe, yet if they riſe up

up early, and lie down late, and eat the bread of carefulness, all will be but in vain; for *except the Lord build a house, (that is, raise up a Family) they labour in vain*, Psalm 129: 12. For God hath sealed this, as an irrevocable decree, that *he will pour his wrath upon the families that call not upon his Name*, Jer. 10: 25. yea, *God will take the wicked, and pluck him out of his Tabernacle, and root him out of the Land, &c.* Psalm 52. Yea, when his iniquities are full, he will make *the Land to spue out every Canaanite*, Gen. 15: 16. Religion then and the service of God in a Family, is the best building, and surest entailing of House and Land, to a man and his posterity: for the *righteous man shall inherit the land, and dwell therein forever*, Psal. 37: 29.

As therefore, if thou desirest to have the blessing of God upon thy self, and upon thy Family, either before or after thine own private devotion, call every morning all thy Family to some convenient room; and first, either read thy self unto them a chapter in the word of God, or cause it to be read distinctly by some other: If leisure serve, thou mayest (a) admonish them of some remarkable good notes, and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

I 2

Morn-

(a) *Origen* would have the word expounded in Christian houses, Hom. 9. in Lev. *Augustine* saith, that which the Preacher is in the Pulpit, the same the House-holder is in the House.

*Morning Prayer for a Family.*

**O** Lord our God and heavenly Father, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confess that we are unworthy to appear in thy sight & presence, considering our manifold sins, which we have committed against Heaven and before thee: and how that we have been born in sin, and do daily break thy holy laws and Commandments contrary to our knowledge and consciences, albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thy only begotten Son; and our Comforter, who bestowest upon us, all the good and holy graces, which we enjoy in our souls and bodies. And if thou shouldst but deal with us, as our wickedness, and unthankfulness have deserved: what other thing might we (O Lord) expect from thee, but shame and confusion in this life; and in the World to come, wrath, and everlasting condemnation? Yea, O Lord, in the obedience of thy Commandment, and in the confidence which we have in the unspeakable and endless mercy in thy Son, our Saviour Jesus Christ, we thy poor servants, appealing from the throne of Justice (where we are justly lost and condemned) to thy Throne of Grace, (where Mercy reigneth, to pardon abounding sin:) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that by the vertue of the precious blood of Jesus Christ, shine  
inno.

innocent Lamb, which he so abundantly shed, (to take away the sins of the World) all our sins, both original and actual, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in Judgment against us. And we beseech thee, good Father, for Christ his death and passion's sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance, which thy Law hath threatned, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by the Word, that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdom of God: pour the grace of thy Holy Spirit into our heart, whereby we may be enlightened to see the filthiness of our sins, to abhor them: and may be more and more stirred up to live in newness of life, & love of thy Majesty, so that we may daily encrease in the obedience of thy Word, & in a conscionable care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy holy gospel among us, and for sparing us so long, and granting us so gracious a time of Repentance. Also we praise thee,

thee, for all other thy mercies bestowed upon us more especially for preserving us this night past, from all dangers that might have befalln our Souls and Bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out, and coming in, this day and evermore. Shield us, O Lord, from the tentations of the Devil, and grant us the custody of thy holy Angels, to defend and direct us in all our ways.

And to this end, we recommend our selves, and all those that belong unto us, and are abroad from us, into thy hands, and almighty tuition. Lord defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day, from falling into any gross sin, especially those whereunto our natures are most prone. Set a watch before the door of our lips, that we offend not thy Majesty, by any rash or false oaths; or by any lewd or lying speeches: give unto us patient minds, pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to be needful for us, that we may the better be inabled to serve thee in holiness and righteousness. And seeing that all mens labour, without thy blessing, is in vain; bless every one of us in our several places and callings: direct thou the work of our hands upon us, even prosper thou our hand-work (for except thou guide us with thy grace, our endeavours can have no good success) and provide for us all things which thou, O Father, knowest to be needful for every one

one of us in our souls and bodies this day. And grant that we may so pass through the pilgrimage of this short life, that our hearts being not settled upon any transitory things, which we meet with in the way, our souls may every day be more and more ravished with the love of our home, and thine everlasting kingdom.

Defend likewise, O Lord, thy Universal Church, and every particular member thereof: especially we beseech thee, to continue the peace and prosperity of these Churches, and Kingdoms wherein we live. Preserve and defend from all evils and dangers our gracious King *Charles*, our Queen, together with the Princess *Palatine* of the *Rhine*, and the Religious Princess *Elizabeth* their Mother. Multiply their days in bliss and felicity; and afterwards crown them with everlasting joy and glory. Bless all our Ministers and Magistrates, with all graces needful for their places; and govern thou them, that they may govern us in peace and godliness: and of thy mercy, O Lord, comfort all our Brethren that are distressed, sick, or any way comfortless; especially those who are afflicted either with an evil conscience, because they have sinned against thy word; or for a good Conscience, because they will not sin against thy truth: Make the first to know, that not one drop of the Blood of Christ was a drop of vengeance, but all drops of grace, powerful to procure pardon, upon repentance, for the greatest sins of the chiefest sinner in the World. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much

encourage their enemies, but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with their comfort and thy glory.

Give every one of us grace, to be always mindeful of his last end, and to be prepared with faith and repentance, as with a Wedding garment, against the time that thou shalt call for us out of this sinful World. And that in the mean while we may so, in all things and above all things, seek thy glory, that when this mortal life is ended, we may then be made partakers of immortality, and life eternal in thy most blessed and glorious Kingdom.

These, and all other graces, which thou O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that absolute form of prayer, which Christ himself hath taught us, saying: *Our Father which art in Heaven, &c.*

*After prayer, let every one of thy Household (taking in the fear of God, such a break fast or refreshing, as is fit) depart: the children to School; the servants to their work; every one to his office; the Master and Mistress of the Family to their Callings, or to some honest exercise for recreation, as they think fit.*

*The Practice of Piety at Meals, and the manner of feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thy self upon these Meditations, to work a deeper impression in thy heart,

heart, of God's fatherly providence and goodness towards thee.

*Meditations before Dinner and Supper.*

I. **M**editate that Hunger is like the sickness called a Wolf: which if thou dost not feed, will devour thee, and eat thee up: and that meat & drink are but as Physick, or means which God hath ordained, to relieve and cure this natural infirmity, and necessity of man. (a) *Use therefore to eat and to drink, rather to sustain and refresh the weakness of Nature, than to satisfy the sensuality and delights of the flesh, Eat therefore to live, but live not to eat.* (b) A Skavenger, whose living is to empty, is to be preferred before him that liveth but to fill privies. *There is no service so base, as for a man to be a slave to his belly.* The Apostle termeth such, *Belly gods*, Phil. 3: 29. Therefore we may boldly term them as the Scriptures do other Idols, (c) *Gillulim*, *Dungie gods*, Hab. 2: 18, 19. 2 King. 17: 12. and as *no one action* (God's ordinance excepted) *makes a man more to resemble a Beast, than eating or drinking, so the abuse of eating and drinking, to surfeiting, drunkenness, and spewing, make a man more vile than a Beast.*

II. Meditate of the omnipotency of God, who made all these Creatures of nothing, Heb. 11: 3.

I 5

of

(a) *Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta accipiam.* Aug. lib. 10. *conf.* (b) *Major sum & ad majora genitus, quam ut mancipium sim mei corporis,* Seneca. (c) Or Galal which signifieth mans dung, as Ezek. 4: 15, 17.



of his *Wisdom*, who feedeth so many *infinite creatures* through the universal world, maintaining all their lives, which he hath given them, Psalm 145: 15, 16. which surpasseth the wisdom of all the Angels in Heaven: and of his clemency and goodness in feeding also his very enemies, Matth. 5: 14, 45. &c. Acts 14: 17.

III. Meditate, how many sorts of creatures, as Beasts, Fish, and Fowl, have lost their lives, to become food to nourish thee: and how Gods providence from remote places hath brought all these portions together on thy table, for thy nourishment: and how by these dead creatures he maintains thee in health and life.

IV. Meditate, that seeing thou hast so many pledges of God's fatherly bounty, goodness, and mercy towards thee, as there are dishes of meat on thy Table. (a) Oh suffer not in such a place, so gracious a God, to be abused by scurrility, ribaldry, or swearing: or thy fellow brother, by disgraceful back-biting, taunting, or slandering, Luk. 9: 16. Mat. 14: 19. & 12: 36. Mark 6: 41. & 8: 6. Luke 24. John 6: 11. Mark 26: 30.

V. Meditate, *how that thy Master Jesus Christ did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same.* And after his last Supper, we read that he sung a Psalm. For this was the Commandment of God, *When thou hast eaten and filled thy*

(a) *Hanc ob causam Gentiles mensas sacras & festa nominabant. Vives. S. Aug. had written over his table, Quisquis ames dictis, absintum rodere famam. Hanc mensam velintam nenerit esse sibi, Possid. ac vita Aug.*

thy self, thou shalt bless the Lord thy God, &c. Deut. 8: 10. This was the practice of the Prophets: For, people would not eat at their Feast, till Samuel came to bless their meat, 1 Sam. 6: 13. And, saith Joel to God's people, Joel 2: 26. You shall eat and be satisfied, and praise the Name of the Lord your God. This also was the practice of the Apostles. For S. Paul in the Ship, gave thanks before meat, Acts 27: 35. in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did: but be rather ashamed that thou hast so long neglected so Christian a duty. And if the Son of God gave his Father such great thanks for a Dinner of Barley bread, and broiled fish, what thanks should such a sinful man as thou art, render unto God, for such variety of good and dainty cheer? How many a good Christian would be glad to fill his belly with the morsels which thou refuseth, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if Pagan Idolaters at their Feasts were accustomed to praise their false gods, Dan. 5: 14. what a shame is it for a Christian (at his Dinners and Suppers) not to praise the true God, in whom we live, move, and have our being? Acts 17: 28.

VI. Meditate, that thy body, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for Worms? *When thou shalt say to corruption, Thou art my Father; and to the Worm, Thou art my Mother and my Sister,* Job 17: 14.

VII. Meditate, how that many a *Mans Table is made his Snare*, Psal. 69: 12. so that through his intemperancy and unthankfulness, the meat which should nourish his body, kills him with a surfeit, Genes. 3: 17. insomuch, that more are killed with this snare, than with the Sword. And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meat and drink, is unto us *unclean*, 1 Tim. 4: 4, 5. till the same be sanctified by the Word of God, and Prayer, 1 Sam. 9: 13. Luke 24: 30. and that *Man* liveth not by *Bread only*, Matt. 4: 4. but by the Word of God's Ordinance, & his blessing, which is called the Staff of Bread, Lev. 26: 26. Ezek. 4: 16. 5: 16. Sit not therefore down to eat, before you pray, and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poor Christian brethren who suffer hunger, and want those good things wherewith thou dost abound, 1 Cor. 10: 1. Rom. 14: 6. 1 Thes. 5: 18. Eccl. 10: 17. Luke 21: 34. Nehem. 6: 10. Amos 6: 6.

These things, or some of them premeditated: (if there be not a *Samuel* present, 1 Sam. 9: 13.) lift up with all comely reverence thy heart, with thy hands and eyes, unto the great Creator and Feeder

Feeder of all Creatures, Matt. 14: 19: and before  
Meat pray unto him thus:

*Grace before meat.*

**O** Most gracious God, and loving Father, who  
feedest all Creatures living, which depend  
upon thy divine providence: we beseech thee, san-  
ctifie these Creatures, which thou hast ordained  
for us: give them vertue to nourish our bodies, in  
life and health: and give us grace to receive them  
soberly, and thankfully, as from thy hands: that  
so in the strength of these and other thy blessings,  
we may walk in the uprightness of our hearts, be-  
fore thy face this day and all the days of our lives;  
through Jesus Christ our Lord and only Saviour,  
Amen. Psalm 104: 27. Joel 1: 10. Psalm 147: 9.  
Job 39: 3. 1 Tim. 1: 5. 2 King. 19: 8.

*Or thus:*

**M**ost gracious God, and merciful Father;  
we beseech thee sanctifie these Creatures  
to our use: make them healthful to our nourish-  
ment, and us thankful for all thy blessings,  
through Christ our Lord and only Saviour,  
*Amen.*

*Another Grace before meat.*

**O** Eternal God, in whom we live, move, and  
have our being, we beseech thee bless unto  
thy Servants these Creatures, that in the strength  
thereof we may live, to the setting forth of thy  
praise and glory: through Jesus Christ our Lord  
and only Saviour, *Amen.*

*After every meal, be careful of thy self and Family, as Job was for himself and his Children, Job 1: 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

**B**lessed be thy holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our souls, with the spiritual food of thy holy Word and Spirit, unto life everlasting, Lord defend and save thy whole Church: our gracious King *Charles*, Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: Forgive us our sins, and unthankfulness, pass by our manifold infirmities, make us all mindful of our last end, and of the reckoning that we are to make to thee therein. And in the mean while grant unto us health, peace and truth, in Jesus Christ our Lord, and only Saviour, Amen.

*Or thus:*

**B**lessed be thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time, Lord forgive us all our sins and frailties: save and defend thy whole Church, our King and royal Posterity, and grant us health, peace, and truth, in Christ our only Saviour, Amen.

*Or*

Or thus:

**W**E give thee thanks (O Heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporal life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine universal Church, the King, and his Royal Posterity; and grant us continuance of thy grace and mercy, in Christ our only Saviour, Amen.

*The Practice of Piety at Evening.*

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family, read a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

*Rules to be observed in singing of Psalms.*

**B**Eware of singing divine Psalms for an ordinary recreation; as do men of impure Spirits, who sing holy Psalms, intermingled with prophane ballads. They are God's Word, take them not in thy mouth in vain.

2. Remember to sing *Dauids Psalms* with *Dauids Spirit*, Matt. 22:43.

3. Practise Saint Paul's rule: *I will sing with the Spirit, but I will sing with the understanding also*, 1 Cor. 14: 15.

4. As you sing, uncover your heads, 1 Cor. 11:4.  
and

and behave your selves in comely reverence, as in the sight of God, singing to God, in God's own Words; but be sure that the matter makes more melody in your hearts, than the Musick in your ears, Eph. 5: 19. Col. 3: 16. for the singing with grace in our hearts, is that which the Lord is delighted withal, according to that old Verse:

*Non vox, sed votum; non musica chordula,  
sed cor,  
Non clamans, sed amans, psallit in aure Dei.*

'Tis not the voice, but vow;  
Sound heart, not sounding string:  
True zeal, not outward shew,  
That in God's ear doth ring.

5. Thou mayst, if thou think good, sing all the Psalms over in order: for all are most divine and comfortable. But if thou wilt chuse some special Psalms, as more fit for some times, and purposes: and such, as by the oft usage, thy people may the easilier commit to memory:

*Then sing:*

In the Morning, Psalm 3, 5, 16, 22, 144.

In the Evening, Psalm 4, 127, 141.

For mercy after a sin committed, Psal. 51,  
103.

In sickness, or heaviness, Psal. 6, 13, 88, 90,  
91, 137, 146.

When thou art converted, Psal. 50, 32.

On

On the Sabbath Day, Psal. 19, 92, 95.

In time of joy, Psal. 80, 98, 107, 133, 145.

Before Sermon, Psal. 1, 12, 147. the 1. and 5. part of the 119.

After Sermon, any Psalm, which concerneth the chief argument of the Sermon.

At the Communion, Psalm 22, 23, 103, 111, 113.

For spiritual solace, Psalm 15, 19, 25, 46, 67, 112, 116.

After wrong and disgrace received, Psal. 42, 69, 70, 140, 144.

*After the Psalm, all kneeling down in reverent manner, as is before described, let the Father of the Family (or the chiefest in his absence) pray thus :*

*Evening Prayer for a Family.*

**O** Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the foot-stool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word and deed, transgressed all thy holy Commandments, so that in us naturally, there dwelleth nothing that is good : for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, too much love of our selves, and the World; too little love of thee, and thy Kingdom, but empty and void of faith, love, patience, and every spiritual grace.

If



If thou therefore shouldst but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects, that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath and our condemnation, which we have long ago deserved. But, good Father, for Jesus Christ thy dear Son's sake, *in whom only thou art well pleased*, Matt. 2: 17. and for the merits of that bitter death and bloody passion, which we believe that he hath suffered for us: have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion, which are due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectual working, we may have the inward sight and feeling of our sins and natural corruptions, and that we may not be blinded in them through custom, as the reprobates are; but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them. O let us *feel the power of Christ's death*, killing sin in our *mortal bodies*, Rom. 6: 6. Phil. 3: 10. and the vertue of his Resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: and suffer us not  
to

to be drowned in the stream of those filthy vices and sinful pleasures of this time, wherewith thousands are carried head-long to eternal destruction, but daily frame us more and more to the likeness of thy Son Jesus Christ, that in righteousness and true holiness, we may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thine appointed time, attain to the blessed resurrection of the just, unto eternal life. In the mean while, O Lord, increase our faith in the sweet promises of the Gospel, and our repentance from dead works, the assurance of our hope in thy promises, our fear of thy name, the hatred of all our sins, and our love unto thy children; especially those, whom we shall see to stand in need of our help and comfort: that so, by the fruits of piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by grace and adoption. And grant us, good Father, the continuance of health, peace, maintenance and all other outward things, so far forth, as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess, that thou hast been exceeding merciful unto us all, in things of this life: but infinitely more merciful in the things of a better life, and therefore we do here from our very souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our souls and bodies, acknowledging thee to be  
that

that *Father of lights*, from whom we have received *all these good and perfect gifts*, Jam. 1: 17. and unto thee alone for them, we ascribe to be due, all glory, honour and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers: so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins, which this day we have committed against thy Divine Majesty, and our Brethren: and for Christ his sake, be reconciled unto us for them. And we beseech thee likewise of the same thine infinite goodness and mercy, to defend and protect us, Psal. 78:49. and all that belong unto us this night, from all danger of fire, robbery, terrours of evil angels, or any other fear or peril, which for our sins might justly fall upon us. And that we may be safe *under the shadow of thy wings*, Psalm 91: 5. we here commend our bodies and souls, and all that we have, unto thine Almighty protection. Lord bless and defend both us and them from all evil. And whilst we sleep, do thou, O Father, who never slumbrest nor sleepest, watch over thy Children, and give a charge to thy holy Angels, to pitch their Tents round about our House and dwelling, to guard us from all dangers: That sleeping with thee, we may in the next morning be wakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to continue the tranquillity of the Kingdoms, wherein we live, turning from us those plagues which the crying sins of this Nation do cry for.

Preserve our Religious King *Charles*, from all dangers and conspiracies; bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: bless all our Magistrates and Ministers, all that fear thee, and call upon thy Name, all our Christian Brethren and Sisters, that suffer sickness, or any other affliction or misery, especially those, who any where do suffer persecution for the testimony of thy Holy Gospel, grant them patience to bear thy cross, and deliverance, when and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must tender unto thee. In health and prosperity make us mindeful of sickness, and of the Evil day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, likewise *Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. Luke 21:35. Mat. 25:3, &c. And now, O Lord, most holy and just, we confess that there is no cause why thou (who art so much displeased with sin) shouldst hear the Prayer of sinners; but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine eternal Son *Jesus*, our Lord and Sayiour, we humbly beg

beg these, and all other graces, which thou knowest to be needful for us: shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father, &c.*

*Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us, this night and for evermore, Amen.*

Then saluting one another, as becometh Christians, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

Thus far of the House-holders publick Practice of Piety with his Family, every day. Now followeth his Practice of Piety with the Church, on the Sabbath Day.

*Meditations of the true manner of practising  
Piety on the Sabbath Day.*

**A**Lmighty God will have himself worshipped, not only in a private manner, by private persons and Families, but also in a more publick sort, of all the godly, joined together in a visible Church: that by this means he may be known not only to be God and Lord of every singular person: but also of the Creatures of the whole universal World.

*Quest.* But why do not we Christians, under the New Test. keep the Sabbath on the same seventh

venth day, whereon it was kept under the Old Testament?

*I answer*, becaufethat our Lord Jesus, who is the Lord of the Sabbath, Matt. 12: 1. and whom the Law, Deut. 18: 18, 19. it self commands us to hear, did alter it from that seventh day, to this first day of the Week, whereon we keep the Sabbath. For the holy Evangelist notes; that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, *breathed* on the Apostles the *Holy Ghost*, and gave them the ministerial keys, and power of binding and remitting sins, John 19: 19, 26. Acts 1: 2, 3. And so it is most probable he did in a solemn manner every first day of the week, (a) during the forty days he continued on earth, between his Resurrection and Ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time, he gave Commandments unto the Apostles, and *spake unto them those things which appertain unto the Kingdom of God*, Acts 1: 2, 3. that is, instructed them how they should through out the Churches (which were to be converted) change the Sabbath to the Lord's Day; the bodily Sacrifices of Beasts, to the spiritual *Sacrifices of praise, prayer, and contrite hearts*; the

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(a) Cyril bids us note, that St. John doth not simply set down the manner of Christs appearing unto *Thomas*, but also the circumstance of time (*post dies octo*) whence he concludes thus, *Diem igitur octavum Dominicum esse, necesse est.* Cyr. in Johan. lib. 12. cap. 58.

Levitical Priesthood of the law, to the Christian Ministry of the Gospel, Hebr. 7: 11. Ephes. 4: 8. the Jewish Tempels and Synagogues, to Churches and Oratories: the Old Sacraments of Circumcision and Passover, to Baptism and the Lord's Supper, &c. as may appear by the like phrase, Acts 19: 8. and Acts 28: 23. Col. 4: 11. pointing out the whole sum of *Paul's* Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty days instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty days teaching his Disciples in *Sin* what they should preach, and how they should govern the Church under the Gospel, and seeing it is manifest, that within those forty days, *Christ* appointed what Ministers should teach, and how they should govern his Church to the World's end; it is not to be doubted, but that within those forty days, he likewise ordained, on what day they should keep their Sabbath, and ordinarily do the works of their Ministry: especially seeing that under the Old Testament, God shewed himself as careful, both by his Moral and Ceremonial Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the *Lord*, who hath times and seasons in his own power, appointed this first Day of the week: to be the very day wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that day, they first began, and ever  
after

after continued the publick exercising of their Ministry, in the *preaching* of the Word, Acts 2: 1, 4. the *administration* of the Sacraments, Acts 2: 38, 41, 42. and the *loosing* of the sin of penitent sinners, Acts 2: 31, 39. Upon these and the like grounds, (a) *Athanasius* plainly affirmeth, that the Sabbath day was changed by the Lord himself.

As therefore our Communion is termed the Lords Supper, because it was instituted of the Lord, for the remembrance of his death: so the Christians Sabbath is called the *Lords Day*, Rev. 1: 10. because it was ordained of the Lord, (b) for the memorial of his Resurrection. And as the Name of the *Lord* honoureth the one, so doth it the other, 1 Cor. 11: 30. And as the Lord of the Sabbath, by his royal prerogatives, and transcendent authority, could, so he had also reason to change the holy Sabbath from the seventh day to this, whereon we keep it. For, as concerning that seventh day, which followed the six days, wherein God finished the Creation: there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto some other seventh day. For the Commandment doth not say, Remember to keep holy the seventh

K day,

(a) Athan. in frontispicio, hom. de sem. (b) The Scripture of the New Testament gives not this honourable title to any thing, but only to the blessed Sabbath and holy Supper: For as he substituted the Lords Supper instead of the Passover, so did he the *Lords Day* in the Jewish Sabbaths room.



day, next following the sixth day of the creation, or this, or that seventh day, but indefinitely remember that thou keep holy a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours; or a day artificial, consisting of 12 hours, from Sun rising to Sun setting, and withal consider, the Sun standing still at noon in *Joshuas* time, the space of a whole day, *Josh.* 10: 12, 13. and the Sun going back ten degrees (*viz.* five hours) almost half an artificial day in *Ezekias* time, 2 *Kings* 20: 12. the *Jews* themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of diversity of Meridians, and the unequal rising and setting of the Sun, every day varieth, in some places a quarter, in some a half, in other a whole day: (a) Therefore the Jewish seventh-day cannot precisely be kept at the same instant of time, every where in the world.

Now our Lord Jesus having authority, as Lord over the Sabbath, *Matt.* 12: 8. had likewise now far greater reason and occasion to translate the Sabbath from the Jewish seventh day, unto the seventh day, whereon Christians do keep the Sabbath.

1. Because, that by his Resurrection from the dead, there is wrought a new spiritual Creation of the world, *Isa.* 65: 27. *Isa.* 66: 22. *Psal.* 90: 3. with-

(a) *Christoph. Helvic. Syst. cent. Theol. cum Judaic. de Sab.*

without which all Sons of *Adam* had been turned to everlasting destruction, and all the works of the first Creation had ministered no consolation unto us.

2. And in respect of this new Spiritual Creation, the Scripture saith, 2 Cor. 5: 17. that *Old things are passed away, and all things are become new: new Creatures*, Gal. 6: 15. *new people*, 1 Pet. 2: 10. *new men*, Eph. 4: 24. *new knowledge*, Col. 1: 10. *new Testament*, Matth. 26: 28. *new Commandments*, John 12: 14. *new names*, Rev. 2: 17. *new way*, Heb. 10: 20. *new song*, Rev. 5: 9. *new garment, new wine, new vessels*, Luke 5: 36. *new Jerusalem*, Rev. 21. *new Heaven, and a new Earth*, 2 Pet. 3: 13. And therefore of necessity there must be instead of the old, a new Sabbath-day, to honour and praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the Old Testament, Isa. 66: 22. Heb. 4: 9.

3 Because that on this day Christ rested from all his sufferings of his Passion, and finished the glorious work of our Redemption. If therefore the finishing of the work of the *first Creation*, whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it *mine holy day*, Isa. 58: 13. much more doth the new Creation of that world, effected by the Resurrection of Christ (*whereby he mightily declared himself to be the Son of God*, Rom. 1: 4.) deserve a

Sabbath, for the perpetual commemoration thereof, to the honour of Christ, and therefore worthily called the *Lords Day*, Rev. 1: 10. For, as the deliverance out of the captivity of *Babylon*, being greater, took away the name from the deliverance out of the *bondage of Egypt*, Jer. 23: 7, 8. so the day whereon Christ finished the Redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein God ceased from creating the world. As therefore in the Creation, the first day wherein it was finished was consecrated for a Sabbath, so in the time of Redemption the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept, according to God's moral Commandment. The *Jews* kept the last day of the week, beginning their *Sabbath* with the *Night*, when God rested, Gen. 2: 9. Lev. 13. 32. Nehem. 13: 19. but *Christians* honor the Lord better, on the first day of the week, beginning the Sabbath with the day, when the *Lord arose*, Matth. 28: 1. Acts 20: 7, 11. They kept their Sabbath in remembrance of the world's Creation: but *Christians* celebrate it in memorial of the world's Redemption; yea, the *Lord's Day* being the first of the Creation and Redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under the Old Testament, God, by the glory consisting of *seven lamps*, *seven branches*, &c. Exod. 25: 31. put them in remembrance of the Creation, light, and Sabbath's rest;

so

so under the New Testament, Christ the true light of the world, approacheth in the *midst of the Lamps*, and *seven golden Candlesticks*, Rev. 1: 13. to put us in mind to honour our Redeemer, in the light of the Gospel, of the Lord's seventh day of rest. And seeing the Redemption, both for might and mercy, so far exceedeth the Creation, it stood with great reason, that the greater works should carry the honour of the day. Neither doth the honourable title of the Lord's day diminish the glory of the Sabbath, but rather being added, augments the dignity thereof: as the name *Israel* added unto *Jacob*, made the Patriarch more renowned, Gen. 32: 11.

The reason taken from the example of God's resting from the work of the Creation of the world, continued in force, till the Son of God ceased from the work of the Redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, Psalm 110: 31. that the *Sabbath* should be kept (under the New Testament) on the *first day* of the week.

For first, in the 110. *Psalms*, which is a Prophecy of *Christ*, and his Kingdom, it is plainly foretold, that there should be a *solemn day of assembling*, wherein all *Christ's people* should willingly come together in the beauty of holiness. In so much, that no rain (of peace) shall be upon those Families, that in that Feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord

of *Hofis*, Zach. 13: 27. Now on what day this holy *Feast* and *Assembly* should be kept, *David* sheweth plainly in Psalm 118. which was a Prophecie of *Christ*, as appears, Matt. 21: 41. Acts 4: 11. Eph. 2: 20. as also by the consent of all the *Jews*, as *Hierome* witnesseth: For, shewing, how *Christ* by his ignominious death should be as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection, should become the chief stone of the Corner: he wisheth the whole Church to keep holy that day, whereupon *Christ* should effect this wonderful work; saying, *This is the day which the Lord had made, let us rejoyce and be glad in it*, Psalm 118: 14. And seeing that upon this day, that which *Peter* saith of *Christ*, appeareth to be true, That God made him both Lord and *Christ*, Acts 2: 36. Therefore the whole Church under the New Testament must celebrate the day of *Christ's* Resurrection. *Rabbi Bechai* also saw by the fall of *Adam* on the sixth day, that on the same day (a) the *Messias* should finish the work of mans redemption. And alluding to the speech of *Boaz* to *Ruth*, sleep unto the morning, that *Messias* should rest in his grave all their Sabbath day. And he gathereth from that speech, Gen. 1. on the first day, Let there be light; that the *Messias* should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness and death: the Hebrew Author of the (b) Book, cal-

(a) Zohar upon Gen. fol. 21. H. Broughton. Require of Convent. pag. 50, 51. (b) Ex H. Wolphii chron. de Temp. lib. c. 2.

called *Sedar Olam Rabba*, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the New Testament) be celebrated upon this day. As, that on this day the clouds of God's Majesty first sate upon his people. *Aaron* and his children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day, wherein fire descended from Heaven. The first day of the world, of the year, of the months, of the weeks, &c. All shadowing that it should be the first and chief Holy-day of the New Testament. Saint (a) *Augustine* proveth by divers places, and reasons, out of the Holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did foresee, and know that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day, to the eighth or first day of the Week. And (b) *Junius* out of *Cyprian* saith, that Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead. The Council *Foro-Julianse* affirms, that *Esay* prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly seen by the Fathers, under the shadows of the Old Testament, 1 Cor. 4: 4.

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sure

(a) *Aug. Epist. ad Januar. 119. c. 13.* (b) *Sacramentum hoc fuit diei illius octavi, quo dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum Cyprianus, lib. 3. ep. 10. litt. in Gen. 17.*

sure the god of this world hath deeply blinded their minds, who cannot see the truth thereof, under the shining light of the Gospel. Therefore the change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured and fore prophesied under the Old-Testament.

V. According to their Lords mind and Commandment, and the direction of the Holy Ghost (which alway assisted them in their Ministerial Office) the Apostles in all the Christian Churches (which they planted) ordained, that the Christians should keep the holy Sabbath, upon that seventh day, which is the first day of the week, 1 Cor. 16: 1, 3. *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. When ye come together in the Church (a) (being the Lords day) to eat the Lord's Supper, to remember and shew the Lords death till he come, &c.* In which words, note,

I. That the Apostle ordained this day to be kept holy: therefore a Divine Institution.

II. That that day is named the first day of the week: therefore not the Jewish seventh day, or any other.

III. Every first day of the week, which sheweth a perpetuity.

IV. That

(a) The Syriack translation hath, *Quam congregamini, non sicut iustum est, in die Domini nesciri, comeditis & bibitis.* The Arabian translation also hath thus, *Non comeditis & bibitis prout diem Domini nostri ducet.* And Beza witnesseth, that in an ancient Greek Copy, there is read, *τὸν κυριακόν.* The Lords Day added to every first, &c. 1 Cor. 11: 20, 25, 26.

IV. That it was ordained in the Churches of *Galatia* as well as of *Corinth*, and he settled one uniform order in all the Churches of the Saints, 1 Cor. 14: 33. therefore it was universal.

V. That the exercises of this day, were (b) collections for the poor (which appears by Acts 2: 42. and *Justin Martyr's* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament: therefore it was spiritual.

VI. That he will have the collection (though necessary) removed, against his coming, lest it should hinder his preaching: but not their holy meeting on the Lord's day; for is was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same Epistle Saint Paul protesteth, that he delivered them none other Ordinance, or Doctrine, but *what he had received of the Lord*. Insomuch that he chargeth them, that if any man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord, 1 Cor. 14: 37. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day, is the very Commandment of the Lord. And how can he be either a true Pro-

K 5

phet,

(a) As the phrase of breaking of bread, comprehendeth all other exercises of Religion, Acts 26: 17. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath,



phet, or have any grace of God's Spirit in his heart, who, seeing so clearly the Lord's day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lord's day, to be a Commandment of the Lord? The *Jews* confess this change of this Sabbath to have been made by the Apostles, *Peter Alphonsus in Dialog. contra Judaeos*, Tit. 12. They are therefore more blind and sottish than the *Jews*, who prophanelly deny it.

At *Troas* likewise *S. Paul*, together with seven of the chief Evangelists of the Church, *Acts* 20: 4, 5, 6, &c. *Sopater*, *Aristarchus*, *Secundus*, *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lord's Supper.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to hear *Paul* preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lord's death was by the preaching of the word, shewed, *1 Cor.* 11: 26. *Paul preached unto them*, &c. And that none kept those meetings but Christians, who only are called Disciples, *Acts* 11: 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath-day, to the place where the *Jews* and their Proselytes were wont to pray, and there preached unto them, *Acts* 16: 12, 13. So that it is as clear as the Sun, that it was the Christians,

Christians usual manner, to pass over the Jewish seventh day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth Saint *John* call this the Lord's day, but because it was a day known to be generally kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? Which Saint *John* calleth the *Lord's day*, Rev. 1. 10. the farther to stir up Christians to a thankful remembrance of their Redemption. by Christ's Resurrection from the dead. (a) And with the day, the blessing of the Sabbath is likewise translated to the Lord's day, because that all the sanctification belonging to this new world, is in Christ; and from him envoyed to Christians. And because there cannot come a greater Authority, than that of *Christ and his Apostles*, Heb. 2. 5. nor the like cause, as the *new Creation* of the world, Heb. 2. 11. and 5:9. therefore the Sabbath can never be altered from this day, to any other, whilst this world lasteth. Add hereunto, how the Scripture noteth, that in the first planting and settling of the Church, nothing was done but by the special order and direction of the Apostles, 1 Cor. 11:34. 1 Cor. 14:36, 37. Tit. 1: 5. Acts 15: 6, 24. And the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11: 23.

To sanctifie then the Sabbath on the seventh day, is not a ceremonial Law abrogated: but

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the

(a) *Mos Christianus*, Sec. It is the manner of Christians to call it the Lord's day, Bed. in Luc. c. 14.

the moral and perpetual Law of God perfected. So that the same perpetual Commandment, which bound the *Jews* to keep the Sabbath on that seventh day, to celebrate the world's Creation, binds Christians to solemnize the Sabbath on this seventh day, in memorial of the world's Redemption: for the fourth Commandment being a moral Law, requireth a seventh day to be kept holy forever. And the morality of this, as of the rest of the Commandments, is more religiously to be kept of us under the Gospel, than of the *Jews* under the Law, by how much we (in Baptism) have made a more special Covenant with God, to keep his Commandments: and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit, to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is moral and perpetual, may plainly appear by these reasons,

*Ten reasons demonstrating the Commandment  
of the Sabbath to be Moral.*

I. **B**Ecause all the reasons of this Commandment are moral and perpetual: And God hath bound us to the obedience of this Commandment with more forcible reasons, than to any of the rest. *First*, because he did fore-see, that irreligious men would either more carelessly neglect, or more boldly break this Commandment, than any other. *Secondly*, because that in the practice of this Commandment, the keeping of all the other consisteth; which makes God so often

often complain, that all his worship is neglected or overthrown, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider, how oft, and with what *zeal and protestation God requireth all* (that will be *his people*) to sanctifie the seventh day, Jerem. 17. 22. Ezek. 20: 19, 20, 21, 24. Yea, how the *God of mercy mercilesly* punisheth the breach of this Commandment with cruel death, Ezek. 23: 38. Nehem. 9: 4. as though it were the sum of his whole honour and service.

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandments, so he may do it without discredit of his reputation, or danger of mans Law. Therefore God placed this Commandment in the midst of the two Tables, because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all Religion, and good Discipline in the Church. Take away the Sabbath, and let every man serve God when he listeth, and what will shortly become of Religion, and the *Peace and Order*, which God will have to be kept in his Church? 1 Cor. 14: 33, 40. the Sabbath day is God's market-day for the weeks provision, wherein he will have us to come unto him, and *buy of him without silver or money*, Esa. 55: 1, 2. the bread of Angels, and water of life, the wine of the Sacraments, and milk of the Word to feed our souls; tried Gold, to enrich our Faith; precious eye-

eye-salve, to heal our spiritual blindness; and the *white Rayment* of Christ's Righteousness, to cover our filthy nakedness, Rev. 3: 18. He is not far from true piety, who makes conscience to keep the Sabbath-day; but he who can dispence with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true Religion meaneth. For, of this commandment may that speech of St. James be verified, *He that faileth of one, is guilty of all*, James 2: 9. Seeing therefore, that God hath fenced this commandment with so many moral reasons, it is evident, that the commandment it self is moral.

2. Because it was commanded of God to *Adam* in his innocency: whilst (holding his happiness, not by Faith in Christ's Merits, but by obedience to God's Law) he needs no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an essential part of God's worship, enjoined unto man, when there was but one condition of all men. And if it was not necessary, for our *first parents* to have a *Sabbath day*, Gen. 2: 3. to serve God in their perfection, much more need their Posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully prophane it.

3. Because it is one of the Commandments which God spake with his own mouth, and twice wrote with his own fingers in tables of stone,

to

to signifie their authority and perpetuity, Exod. 34: 1, &c. All that God wrote, were *moral and perpetual* commandments, and those are reckoned ten in number, Deut. 4: 13. If this were now but an abrogated ceremony, then there were but nine Commandments. The ceremonial that were to be abrogated by Christ, were written all by Moses, Deut. 4: 4. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no ceremonial Law was put: to shew that they should be the perpetual rules of the Church; yet such as none could perfectly fulfill and keep, but only Christ, 2 Kings 8: 9. Heb. 9: 3.

4. Because Christ professeth, *that he came not to destroy the moral Law*, Mat. 5: 17. and that the least of them should not be abrogated in his Kingdom of the New Testament. Inasmuch, that *whosoever breaketh one of the least of these ten Commandments, and teacheth men so*, he should be called the least in the Kingdom of Heaven; that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioned the keeping of a Sabbath among his Christians, at the destruction of *Jerusalem* about 42 years after his Resurrection. By which time, all the Mosaical Ceremonies (except eating of Blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in Christian Churches, Acts 15: 20, 21, 24, 28. And therefore Christ admonished his Disciples, *to pray that their*

*their flight be not in the winter, nor on the Sabbath day*, Mat. 24: 20. Not in the winter, for that (by reason of the foulness of the ways and weather) their flight should be more painful and troublesome unto them: nor upon the Sabbath, because it should be more grievous to their hearts, to spend that day in toiling to save their lives which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of the Sabbath, on this day had been but ceremonial: it had been no grief to have fled on this day, no more than on any other day of the week. But in that Christ doth render so much this fear and grief of being driven to flee on the Sabbath day; and therefore wisheth his to pray unto God to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a moral Commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath. S. John will tell you that it was on the *Lords day*, Apoc. 1: 10. if you will know on what day of the week that was, S. Paul will tell you, that it was on every *first day of the week*, 1 Cor. 16: 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a) (a little before the wars began) warned by an Oracle, all the  
Christi-

(a) *Euseb. hist. Eccles. l. 2. c. 5.* It is probable, that this Oracle was that voice (*Migremus hinc*) which with an earthquake was heard by night in the Temple, mentioned by Josephus, *de bello Judaico*, l. 7. c. 18. Mat. 24: 36.

Christians in *Jerusalem* to depart thence and to go to Pella, a little town beyond Jordan: and so to escape the wrath of God, that should fall upon the City and Nation. If then a Christian should not, without grief of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day, in prophane and carnal sports, or servile labour: and seeing the destruction of Jerusalem was both a type and an assurance of the destruction of the world: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the ceremonial Law was enjoined to the Jews only, and not the Gentiles: but this Commandment of the holy Sabbath, (as Matrimony) was instituted of God, in the state of innocency, when there was but one state of all men; and therefore enjoined to the Gentiles as well as to the Jews. So that all Magistrates and Householders were commanded to *constrain all strangers*, Isa. 56: 6. (as well as their own subjects, and family) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of Nehemiah, Nehem. 13: 11, &c. All the ceremonies were a *partition wall* to separate Jews and Gentiles, Ephes. 2: 14. But seeing the Gentiles are bound to keep this Commandment as well as the Jews, it is evident that it is no Jewish ceremony. And seeing the same authority is for the Sabbath, that is for marriage, a  
man



man may as well say, that marriage is but a ceremonial Law, as the Sabbath. And remember that where Marriage is termed but once the Covenant of God, Prov. 2: 27. Mat. 19: 6, 8. because instituted by God in the beginning: So the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning, both of time, state, and perpetuity: therefore not ceremonial.

6. The (a) corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingness of good to sanctify sincerely the Sabbath, Rom. 7: 14. sufficiently demonstrateth, that the Commandment of the Sabbath is Spiritual and Moral.

7. Because that as God by a *perpetual Decree* made the Sun, the Moon, and other Lights in the firmament of Heaven, not only to divide the *day from the night*, but also to be for (b) *Signs*, and for (c) *Seasons*, and for (d) *Days*, and for (e) *Years*, Gen. 1: 14. Job 9: 9. & 38: 31. Amos 5: 2. so he ordained in the *Church* on earth, the holy Sabbath to be not only the *appointed season*, for his solemn worship: but also the *perpetual rule and measure of time*: So that as seven days make a *week*, four weeks a *month*, twelve months a *year*: so (f) *seven years* make a *Sabbath of years*, seven  
Sab-

(a) *Nittimur in vetitum*, Horat. (b) To distinguish twice Spring and Harvest, Summer and Winter, and to foreshew Judgments to come. (c) *Moadim* sig. Sacred times appointed for Gods holy Worship having special significations and promises. (d) One of the seven days of the week from the other. (e) *Sofar*. Sabbataris & Jubile. Exod. 23: 11, 12. (f) *Index Chr.* Apud Ann. Mundi 1998.

*Sabbaths of years* a *Jubilee*, or 80 *Jubilees*, or 4000 years, or after *Ezekiel* 4000 *Cubits*, the whole time of the *Old Testament*, till *Christ* by his *Baptism* and *Preaching*, began the state of the *New Testament*. Neither can I here pass over without admiration, how the *Sacrament of Circumcision* continued in the Church 39 *Jubilees*, from *Abraham*, to whom it was first given, unto the *Baptism of Christ* in *Jordan*: which was just so many *Jubilees* (after *Bachelcarus* account) as the world had continued before from *Adam*, to the birth of *Abraham*. *Moses* began his Ministry in the 80 year of his age, *Christ* enters upon his office in the eighty Jubilee of the worlds age. *Joseph* was thirty years old, when he began to rule over *Egypt*, *Gen.* 41:46. and the *Levites* began to serve in the *Tabernacle* at thirty years old: So *Christ* likewise, to answer these figures began his Ministry in the thirtieth Jubilee of *Moses*, and when he began to be thirty years of age, *Luke* 3: 23. in the midst of *Daniels* last week: and so continuing his Ministry on earth three years and a half, finished our redemption, and *Daniels* period, by his innocent death upon the *Cross*. The most of all the great Alterations, and strange Accidents, which fell out in the Church, came to passeither in a *Sabbatical year*, or in a year of *Jubilee*. For example,

The seventy (a) weeks of *Daniel* beginning the

(a) After *Mr. Robert Pont* his computation. *Treatise of the last decaying age of the world*, published *Ann. Dom. 1600*. *Robert Pont*. *Treatise of the last age*, p. 17.

the first year of Cyrus, and the 3439 year of the world, contain so many years, as the world did weeks of years unto that time: and so many weeks of years as the world had lasted Jubilees. Daniels seventy weeks of years contained four hundred and 90 single years; the world before that time, 490 weeks or Sabbaths of years. Daniels period 70 weeks, the worlds seventy Jubilees: So that to comfort the Church for their seventy years captivity, which they had now according to *Jeremies* Prophesie, Jer. 25: 11, 12. endured in *Babylon*, Gabriel tells Daniel, that at the end of 70 weeks or Sabbaths of years, that is, 70 times 7 years, or 490 years. their eternal redemption from hell should be effected by the death of Christ, as sure as they were now redeemed from the captivity of Babylon. This period of Daniel, containing 70 Sabbaths, or ten Jubilees of years, began at the first liberty, granted the Jews by Cyrus, in the first year of his Reign over the Babylonians, mentioned *Hezek.* 1: 1. and ends justly at the time that Christ died upon the Cross: From the death of Christ, or the last end of Daniels weeks, to the seventy and one year of Christ, the world is measured by seven seals, *Rev.* 5: 1. or seven Sabbaths of years, making one compleat Jubilee. From the end of those Seals, the world is measured to her end by seven trumpets, *Rev.* 8: 2. & 9: 7. each containing 245 years (a) as some conjecture) about 440 years. Hence, the truth will appear: Enoch the seventh from Adam; having lived so many

(a) Napier on the Revel. Proposition 5, 8, 9. and his resolution.

many years, as there are days in the year, 365, was translated of God in a Sabbatical year. Moses the seventh from Abraham, as another Enoch, is buried of God, (a) but born in a Sabbatical year of the world 2373. and in the 777 year since the flood, after (b) Broughtons computation, is saved, as a new Noah in a reed Ark, and lived a Builder of the Church, so long as Noah was building the Ark, 120 years. The promise was made to Abraham in a Sabbatical year, being the 2023 of the world. The sixth year of Joshuah, being 2500 years from the Creation of the world, wherein the land was possessed, and divided among the Children of Israel, was a Sabbatical year, and the (c) 50 Jubilee from the Creation of the world. At this year Moses begins his Jubilee, by which (as with a chain of thirty links) he tieth the parting of Canaans possession to the Israelites by Joshuah; to the opening of the Kingdom of Heaven to all believers by Jesus. And so carrieth the Church of the Jews by a (a) joyful stream of Jubilees from the Type to the substance, from Canaan to Heaven, from Joshua to Jesus; for Christ at the end of Moses thirty Jubilees, and the beginning of the 30th year of his age at his Baptism openeth Heaven,

(a) Pont of the last age of the world, pag. 12. Buchol. 2. Index Chr. (b) Broug. consent A. M. 1430. Deut. 34. Pont, ibid. and Scaliger. Buchol. (c) Pont pag 21. Buch. Chron. apud A. M. 500. (d) Jubilee some derive of Trumpets of Rams-horns, wherewith the Jubilee was sounded, others from Juba, a stream, because they carry us to the death of Christ, the author of our eternal rest and joy, Mat. 61. Luke 4.

ven, and gives the clearest vision of the blessed Trinity, that was seen since the world began. And by the silver trumpet of his Gospel, proclaims, according to the Prophecie of Esay, eternal redemption to all that repent, and believe in him.

And the year of our Saviour Christs birth, being the 3948 of the world, was at the end of a Sabbatical year; and the (a) 564 *Septenary* of the world. Moses maketh the common age of all men, to be ten times seven, Psalm 90. and every seventh year commonly produceth some notable (b) change or accident in mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth; which is always either the ninth, or seventh month. At seven years old, the child casts his teeth, and receives new. And every seventh year after, there is some alteration or change in mans life, especially at nine times seven, the *Climacterick* year, which by experience is found to have been fatal to many of those learned (c) men, who have been the chiefest lights of the world. And if they escaped that year, yet most of

(a) Pont of the last decaying age of the world, p. 12, 13, 21.

(b) *Expertum est in plerisque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis mori, autque gravioris, aut vite interitus, aut animi aggritudinis, Agellius l. 1. 15. c. 7. Aug. in ep. ad Cajum nepotem exultat, si κλιμακτηρεα communem suorum omnium 63 evasissem* Bodin de Repub. l. 4. c. 2. (c) *Aristotle, Cicero, Bernard, Bocace, Erasmus, Luther, Melancton, Sturmius,*

of them have departed this life in a *septenary* year. Lamech died in the year of his life, 777. Methusalem, the longest liver of the sons of men, died when he began to enter his nine hundred and 70 year. Abraham died, when he had lived 25 times 7 years. Jacob when he had lived 21 times 7 years. So did Galen, so did Petrarch, who (as Bodin noteth) died on the same day of the year that he was born: So did the maiden Queen (a) Elizabeth, of blessed and never dying memory, who came into this world the Eve of the Nativity of the Blessed Virgin Mary, and went out of this world on the Eve of the Annunciation of the Virgin Mary. Hippocrates died in his 15 *septenary*. *Hirone* and *Isocrates*, in their 13. *Pliny Bartolus*, and *Cesar* in their 8 *septenary*. And *Johannes de temporibus*, who lived 361 years, died in the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the Sabbath: for how (b) many years soever a man liveth here, yet his life is but a life of seven days multiplied: so that in the number of 7 there is a mystical perfection, which our understanding cannot attain unto.

All which Divine disposition of admirable things, so oft by sevens, call upon us to a continual meditation of the blessed Seventh-day Sab-

(a) She was, she is, what can there more be said!  
On earth the first, in heaven the second Maid.

(b) *Climax vite virorum fere septenariis, aut novenariis: Feminarum vero senariis definitur, bodin. de Repub. l. 4. c. 2.*

Sabbath, in knowing and worshipping God in this life: that so, from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss in the life to come.

By the consideration whereof, any man that looketh into the holy history, may easily perceive, that the whole course of the world is drawn, and guided by a certain chain of Gods providence, disposing all things in number, measure, (6) and weight: All times are therefore measured by the Sabbath; so that time and the Sabbath can never be separated: And the *Angels* swear, Rev. 10: 6. that this *measuring of time* shall continue, till that time shall be no more: And as the Sabbath had his first institution in the *first* Book of the Scriptures, Gen. 2: 3. so hath it his confirmation in the *last*, Rev. 1: 10. and as this Book doth authorize this day, so this day graces the Book, in that the matter thereof was revealed upon so holy a day, the Lords Revelation upon the Lords day. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the holy Sabbath (Times Mete rod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the firmament) for the distinction of times.

8. Be.

(a) *H. Wolph. proem. Chro. Tempus est rerum mundanarum duratio extrinsecus observata. H. Wolph. Chi. cap. 1. Tempus cum mundo capit, & tunc desiniturum est ib. Si quid horum tota die per orbem frequentat Ecclesia. Nam hoc quicquid faciendum sit disputare, insolentissima infantie est. Aug. Epist. 113. ad Jan. Synod. Cel. par. 9. c. 9. Ignat. ad Magnif.*

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8. Because that the whole Church by an universal consent, ever since the Apostles time, have still held the commandment of the sabbath, to be the moral and perpetual Law of God, and the keeping of the sabbath on the first day of the week, to be the institution of Christ and his Apostles.

The Synod, called *Sinodus Colonienfis*, saith, that the Lord's Day hath been famous in the Church ever since the Apostles time. *Ignatius* Bishop of *Antioch*, living in *St. John's* time, saith, *Let every one that loveth Christ, keep holy the Lord's Day, renowned by his Resurrection, (a) which is the Queen of days, in which death is overcome, and life is sprung up in Christ. Justin. Martyr*, who lived not long after him, sheweth, how the Christians kept their Sabbath on the Lord's Day, as we do. (b) *Origen*, who lived about 180. years after Christ, shews the reason why the Sabbath is translated to the Lord's Day. (c) *Augustin* saith, That the Lord's Day was declared unto the Church by the Resurrection of the Lord upon that day. *Et ex illo coepit habere festivitatem suam*, and by Christ it was first ordained to be kept holy. And in another place, (d) that the Apostles appointed the Lord's Day to be kept with all religious solemnity, because that upon that Day our Redeemer rose from the

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dead,

(a) *Apolog.* 1. (b) *Origen. Homilia 7. super Exod. 1.* (c) *Epist. ad Jan.* 119. c. 13. & *ad Cassul. Epist.* 86. *August. de temp. serm.* 251. (d) *Aug. de temp. serm.* 251, & 154. *Conc. Const. can.* 8. *Wolpius Chr. l. 1. cap.* 10. *Muss. Bipent. postil. Dom. Pasch, Ma'th.* 27: 52 *Godoman. Annal. Ann. Man.* 2515.



dead, which also is therefore called the Lord's day. As therefore *David* said of the city of God, *Psal: 87: 3.* so may I say of the Lord's Day, *Glorious things are spoken of the Day of the Lord:* for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it, Light was drawn out of darkness. In it, the Law was given on mount *Sinai*. In it, the Lord rose from death to life. In it, the Saints came out of their graves, assuring that on it Christians should rise to newness of life. In it, the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh Day, when the seven Trumpets have blown, the cursed *Jericho* of this world shall fall, *Josh. 6: 13.* and our true Jesus shall give us the promised possession of the heavenly *Canaan*, *Rev. 10: 7.*

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read (a) *Eusebius Ecclesiastical history, Lib. 4. c. 23. Tertullian. lib. de Idololatriz c. 14. Chrys. Serm. 5. de resurrectione. Constitut. Apost. lib. 7. cap. 37. Cyrill. in Johan. lib. 12. cap. 58.* Of this Judgment are all the sound new writers. See *Fox* in the *Rev. 1: 10. Bucer. in Matth. 12: 11. Gualth. in Malach. 3. Hom. 23. Falke on the Rhemists Test. Rev. 1: 10. Chem. Exam. Con. Trid. par. 4. De diebus Festis, Wolph. Chronol. lib. 2. cap. 1. (b) Armin. Thes. in 4. precept.*

(a) *Aug. ad Casul. Ep. 86. ad Jan. 119. c. 19. Aug. Serm. tem. 151. & 154. & Con. 6. Constant. can. 8. (b) Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sunt, Armin. Junium prælect. in Gen, 23.*

precept. and innumerable others. Learned Junius shall speak for all : *Quamobrem cum Dies Dominicus, &c.* Wherefore seeing the Lord's Day is both by the fact of Christ, (viz, his Resurrection, and often appearing to his Disciples upon that day,) by the example and institution of the Apostles, and by the continual practice of the Ancient Church, and by the testimony of the Scripture, observed, and substituted into the place of the Jewish Sabbath; inepte faciunt, they do foolishly, who say that the observation of the Lord's day is of tradition, and not from the Scripture, that by this means they might establish the traditions of men. And again, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came unto their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath to be a (a) sign and document forever, betwixt him and his people, that he is Jehovah, by whom they are sanctified, *Exod. 31: 13, 14. &c. Ezek 20: 12. 20. Ezek. 46: 1, 2, 3, &c. Exod. 35: 2. & therefore must one of them be worshipped: & upon the pain of*

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death,

(a) *Armin. disput. Theol. in precept. 4. Thes. 14.*

death, chargeth his people forever to keep this memorial unviolated. But this end is moral and perpetual: Therefore the Sabbath is moral and perpetual. What God *hath perpetually sanctified, let no man ever presume to make common or profane*, Acts 10: 15. Upon this ground it is, that the Commandment terms this day, the *Sabbath of the Lord thy God*, Isa. 58: 13. And God himself calls it, his holy day. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and holy days, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross idolatry. For the first Table makes it a part of God's worship, to have a Sabbath to his honour: So both *Levit.* 23: 3, 37, 38, &c. and *Ezek.* 20: 20. *Nehem.* 9: 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, *that we must worship the Lord God only*, Matth. 4. and therefore keep a Sabbath to the only honour of God. The Holy Ghost notes it as one of *Fero-boams* greatest sins: That he ordained a feast *from the device of his own heart*, 1 King. 12: 33. And God threatneth to visit Israel for keeping the days of *Baalim*: that is, of *Lords*, as *Papists* do of Saints, *Hos.* 2: 13. and saith, that such forget him. And so indeed none are less careful in keeping the Lord's Sabbath, than they who are most superstitious observers of mens holy days. (a) The Church of Rome therefore commits gross idolatry.

First,

(a) Read H. Wolphius *Chr. de Tem.* lib. 2. cap. 4. p. 118. & 7. p. 104 & 5.

*First*, in taking upon her to ordain Sabbaths, which belongs only unto the Lord of the Sabbath to do.

*Secondly*, in dedicating those holy days to the honour of Creatures, which in effect is to make them sanctifying gods.

*Thirdly*, in tying to those days, God's worship, prayers, fasting, and merits.

*Fourthly*, in exacting on these days of mens invention, a greater measure of solemnity and sanctification, than upon the Lord's Day, which is God's commandment: which in effect is to prefer Antichrist before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts, and only retains a few holy days to the honour of God alone, and easing of servants, Deut. 5: 14. though long custom forceth to use the old names, for civil distinction: As *Luke* used the prophane names of *Castor* and *Pollux*, Acts 28: 11. and Christians of *Fortunatus*, 1 Cor. 16: 17. *Mercurius*, Rom. 16: 14. and *Jews of Mardocheus day*, 2 Mac. 15: 37.

10. Lastly, the examples of God's judgments on sabbath-breakers, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are willful prophaners of the Lord's Day.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man who (of a presumptuous mind) would openly go to gather sticks on the Sabbath day, Num. 15: 23. The fact was small. True: but his sin was the

greater, that ( for so small an occasion ) would presume to break so great a commandment.

*Nicanor* offering to fight against the *Jews* on the Sabbath Day, was slain himself, and 35000 of his men, 1 Mac. 8: 27, 28.

(a) A husband-man grinding corn upon the Lord's Day, had his meal burnt to ashes.

Another carrying corn on this day, had his barn, and all his corn therein, burnt with fire from heaven the next night after.

Also a certain Noble-man (prophaning the Sabbath usually in hunting) had a child by his wife with a head like a dog, and with ears and chaps, crying like a hound.

A covetous Flax-wife at *Kinslat* in *France*, Anno 1559. using with her maids to work at her trade on the Lord's day, it seemed unto them, that fire issued out of the flax, but did no harm: the next Sabbath, it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after, it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through God's mercy) a child in the cradle was taken out of the fire alive and unburnt.

(b) On the 13. of Jan. Ann. Dom. 1582. being the Lord's Day, the Scaffolds fell in *Paris* Garden, under the people, at a Bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed.

(a) *Cant. Mag. del. 12. cap. 6. Disp. de tempore, serm. 1. 17. Tho. Cant. l. 2. de apib. Temp. admir. vindict. div. Thea hist. Johan Fin. l. 3. de Miraculis.* (b) *Stoms Aridgment. Anno 1582. Disce jam moniti Dominum non temere Christum.*

med. A warning to such, who take more pleasure on the Lord's day to be in a Theater beholding carnall sports, than to be in the Church, serving God with the spiritual works of Piety.

Many fearful examples of God's judgments by fire, have in our days been shewed upon divers towns, where the prophanation of the Lord's day hath been openly countenanced.

*Stratford upon Avon* was twice on the same day twelve-moneth (being the Lord's day) almost consumed with fire: chiefly for prophaning the Lord's Sabbaths; & for contemning his Word in the mouth of his faithful Ministers.

*Terorton* in *Derenshire*; (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgment on the Town, for their horrible prophanation of the Lord's Day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in less than half an hour) consumed with a sudden and fearful fire, the whole Town, except only the Church, the Court-house, & the Almes-houses, or a few poor peoples dwelling, where a man might have seen 400 dwelling houses all at once on fire, and above fifty persons consumed with the flame. (a) And now again, since the former

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edition

(a) Whilest the Preachers cryed in the Church prophaneſs, prophaneſs, Gain would not suffer them to hear: therefore when they cryed fire, fire, in the street, God would not suffer any to help.

edition of this book, on the first of *August An. 1612.* (14. years since the former fire) the whole Town was again fired, and consumed, except some thirty houses of poor people, with the School-house, and Almshouses. They are blind, who see not in this the anger of God. God grant them grace, when it is next built, to change their Market-day, and to remove all occasions of prophaning the Lord's Day. Let other Towns remember the Tower of *Siloe*, *Luke 13: 4.* and take warning by their neighbours chastisements; fear God's threatenings, *Jerem. 17: 7.* and believe God's Prophets, if they will prosper, *1 Chron. 20: 20.*

Many other examples of God's judgments might be alledged, but if these are not sufficient to terrify thy heart from the wilful prophanation of the Lord's day, proceed in thy prophanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbath better.

He punisheth some in this life, to signify how he will plague all wilful transgressors of his Sabbaths at the last day.

Thus we have proved, that the commandment of the Sabbath is Moral, and that the change of it from the Seventh, to the first day of the week, was instituted by the authority of Christ, and of his Apostles. But as in promulgating of the Law, divers ceremonies peculiar to the *Jews*, were annexed, the rather to bind that people to the more careful performance thereof, as to the first commandment, their deliverance from *Egypt*, shadowing their redemption from Hell:

Hell: to the fifth commandment, length of days in *Canaan*, typing eternal life in Heaven: to the sixth commandment, abstinence from blood and things strangled, figuring the care to abstain from all kind of Murther; and to the whole Law, the ceremony of *Parchment-lace*, putting them in mind to keep within the limits of the Law, Num. 25: 38. So likewise to the fourth commandment were added some Ceremonies, which peculiarly belonged to the *Jews*, and no other people: as first, the *double Sacrifices*, Num. 18: 9, 10. appointed for them on the Sabbath Day, shadowing how God will be served on the Sabbath, with greater obedience than on the week days. Secondly, the *rigid, and strict ceasing from making of Fire*, Exod. 35: 13. *dresssing of meat*, Exod. 16: 23. and all bodily labour, both *remembring* them of their full deliverance by *Moses*, Deut. 5: 5. conduct from the fiery Furnace, and slavery of *Egypt*, upon *that day* (a) as also shadowing unto them the eternal redemption of their Souls from hell, by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadowing to the *Jews*, that Christ by his death, and resting on their Sabbath, in the Grave, should bring them rest and ease, from the burthen and yoke of the Legal ceremonies, *which neither they nor*

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(a) It was the Sabbath day, on which *Moses*, & the children of *Israel* sang to God, when *Pharash* and his Hosts were drowned in the Sea, Exod. 15. See Trem. & Jun. notes on Deut. 5: 15. and on Exod. 12: 15.



their Fathers were able to bear, Acts 15: 10.  
Coloss. 2: 16, 17.

And howsoever in paradise before man's fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremony, but an Argument of perfection: yet after the Fall, it became ceremonial, and subject to change in respect of the restauration by Christ, as Man's life before the fall, being immortal, became afterwards mortal: and nakedness being an ornament before, became afterwards a shame: and Marriage became a type of the *Mystical union* betwixt Christ and his Church, Ephes. 5. And to fulfil the Ceremonies (added for the *Jews* sake unto the Sabbath) Christ at his Death rested in the grave all the Jewish Sabbath Day; and by that rest, fulfilled all these ceremonial necessities. Now, as the ceasing of ceremonies annexed to the 1, 5, and 6. Commandments, and to Marriage, did not abolish those commandments, and Marriage; nor cause them to cease from being the perpetual Rules of God's worship, and man's righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the morality of the commandment of the Sabbath; so that though the ceremonies be abolished, by the access of the Substance; & the shadow overshadowed by the Body; (which is Christ) yet the holy rest (which was commanded and kept, before either the *Jews* were a people, or those ceremonies annexed to the Sabbath) still continued as God's perpetual law, whereby all the posterity of *Adam* are bound  
to

to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and only service of God their creator and redeemer; but in the substance of the fourth commandment, there is not found one word of any ceremony.

The chief *Objections* against the morality of the Sabbath, are three.

1. That of Paul to the Galatians, Gal. 4: 10. *Ye observe days, and moneths, and times, and years, &c.* But there the Apostle condemns not the moral Sabbath (which we call the Lord's Day, and which he himself ordained according to Christ's commandment in the same churches of Galatia and Corinth. 1 Cor. 16: 1. and 14: 37. and kept himself in other churches, Acts 20: 7.) but he speaks of the Jewish days, and times, and years, and the keeping of the Sabbath on the seventh Day from the creation, which he termeth *shadows of things to come*, Col. 2: 17. abolished now by Christ the body; and in the Law are called sabbaths, but distinguished from the moral sabbath, Levit. 23: 37, 38.

2. That of Paul to the Colossians: *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the sabbath dayes*, Col. 2: 16. But here the Apostle meaneth the Jewish ceremonial sabbaths, not the Christian Lord's Day, as before.

3. That of the same Apostle to the Romans, *This man esteemeth one day above another day; another counteth every day alike, &c.* Rom. 14: 15.

But *S. Paul* makes no such account : for the question there is not between Jews and Gentiles, but between the stronger and weaker Christians, *Rom. 15: 1*. The stronger esteemed one day above another, as appears in that there was a day both commanded and received in the Church, every where known and honoured by the name of the Lord's day. And therefore *Paul* saith here, that he that observed this Day, observed it unto the Lord. The observation whereof, because of the change of the Jewish seventh day, some weak Christians (as many now-adays) thought not so necessary : so that if men (because the Jewish day is abrogated) will not honour and keep holy the Lord's Day, but count it like other days: it is an argument (saith the Apostle) of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

*The true manner of keeping holy the Lord's Day.*

**N**OW the sanctifying of the Sabbath consists in two things. *First*, in resting from all servile and common business, pertaining to our natural life. *Secondly*, in consecrating that rest wholly to the service of God, and the use of those holy means, which belong to our spiritual life.

*For the first.*

1. The servile and common works, from which we are to cease, are generally all civil works, from the least to the greatest.

*More*

*More particularly.*

*First*, From all the works of our calling, though it were *reaping in the time of harvest*, *Exod. 31: 20, 30. Exod. 31: 13, 14, 15, &c. Exod. 34: 21.*

*Secondly*, From carrying burthens, as Carriers do: or ridings abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath Day, because all occasion of traveling or labouring with them should be cut off from man. GOD gives them that Day a rest, and he that without necessity, deprives them of their rest on the Lord's Day, the *groans* of the poor tyred beasts, shall, in the day of the Lord, rise up in *Judgment* against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering of themselves, like *Iezebels*, doing the devils work upon God's Day, *Nehem. 13: 39. Jer. 17: 21, 22, 27. Deut. 5: 14. Rom. 8: 22. Deut. 24: 4. 1 Cor. 9: 9.*

*Thirdly*, From keeping of Fairs or Markets, *Nehem. 10: 15, 16, 17.* which for the most part God punisheth with pestilence, fire, and strange floods.

*Fourthly*, From studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be to be ravished in spirit upon the Lord's Day. In a word, thou must on that day cease in thy calling to do thy work; that the Lord by his calling, may do his work in thee. For whatsoever is gotten by common working on this

day, shall never be blessed of the Lord: but it will prove like *Achan's* gold, which being got contrary to the Lord's commandment, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as thieves, who bought and sold in his Temple, (which was but a ceremony shortly to be abrogated: is it to be thought, that he will ever suffer those to escape unpunished, who (contrary to his commandment) buy and sell on the Sabbath Day, which is his perpetual Law? Christ calleth such sacrilegious Thieves; and as well may they steal the communion cup from the Lord's Table, as steal from God the chiefest part of the Lord's Day, to consume it in their own lusts. Such shall one day find the Judgments of God heavier than the opinions of man.

*Fifthly*, From all recreations, and sports, which at other times are lawful, Isa. 58: 13, 14. for if lawful works be forbidden on this day, much more lawful sports, which do more steal away our affection from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto any man (that *delighteth* in the Lord, Psalm 37.) any greater *delight or recreation*, than the sanctifying of the Lord's Day. For can there be any greater joy for a person condemned, than to come to his Princes house to have his pardon sealed? For one that is deadly sick, to come to a Physician that can cure him? Or for a prodigal child, that fed on husks with the Swine, to be admitted to eat the Bread of Life at his Father's Table:

Table: Or for him who fears for sin the tidings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self, or thy servant recreation; allow it in the six days which are thine: not on the Lord's Day, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day: but so far as it may help the soul to do more cheerfully the *service of the Lord*, Ephes. 5: 18, 19.

*Sixthly*, From *gross feeding, liberal drinking* of wine, too strong drink, which may make us either drowzy, or unapt to serve God with our hearts and minds, Rom. 2: 11. Deut. 28: 47.

*Seventhly*, From all talking about worldly things, Isa. 58: 15. which hindereth the Sanctifying of the *Sabbath*, more than working, seeing one may work alone, but cannot talk but with others.

He that keeps the Sabbath only by resting from his ordinary work, keeps it but as a Beast. But rest on this day, is so far commanded to Christians, as it is an help to sanctification: and labour so far forbidden as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawful at other times, are on the sabbath not allowed, much more those that are altogether at all times unlawful. Who without mourning can indure to see Christians keep the Lord's Day, as if they celebrated a feast rather to Bacchus, than to the honour of the Lord Jesus, the Saviour and Redeemer of the World? For having served God  
but

but an hour in outward shew, they spend the rest of the Lord's Day, in *sitting down to eat and drink, and rise up to play*, 1 Cor. 10: 7. First, balasting their bellies with eating and drinking, and then feeding their lusts with *playing and dancing*, Exod. 31: 7, 18, 19. Against which prophanation, all holy Divines, both old and new, have in their times most bitterly inveighed. Infomuch, that Augustin affirmeth, that *it was better to plough than to dance upon the Sabbath Day*.

Now in the Name of Almighty God (who rested, having created Heaven and Earth) and of his eternal Son Jesus, and Redeemer of his Church, who shall shortly come, on the dreadful day of Doom, to judge all men according to the obedience which they have shewed to his commandments, Acts 17: 31. Rom. 2: 12, &c. 2 Thess. 1: 8, &c. I require thee who readeest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chest-playing, Bowling, Schooting, Bear-baiting, Carowling, Tipling, and such other fooleries of Robin-hood, Moricedances, Wakes, and May-games, be exercises that God will bless and allow on the Sabbath Day. And seeing that no action ought to be done that day, but such as whereby we either bless God, or look to receive a blessing from God: how darest thou do those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on

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it to thy use? Hear this, and tremble at this, O prophane youth of prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he had reserved for his own praise and worship: Let men, in defence of their prophaneness, object what they will, and answer what the devil puts in their mouthes; yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lord's *second coming* shall be upon the *Lord's Day* (a) how little joy they should have, to be overtaken in those carnal sports, to please themselves: when their Master should find them in spiritual Exercises, serving him. The prophane wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilest they thus dance on the Lord's Day, (contrary to the Lord's commandment) they do but dance about the pits brink? and they know not which of them shall first fall therein. Whereinto being once fallen, without repentance, no greatness can exempt them from the vengeance of that great GOD, whose commandment

(contrary

(a) *Lactan. l. 7. c. 2.*



(contrary to their knowledge and conscience) they do thus presumptuously transgress. If then God's commandments cannot deter thee, nor God's Word advise thee: I say no more, but what St. John said before me, Rev. 12: 11. *He which is filthy, let him be filthy still.* (a)

*For the second.*

2. The consecration of the sabbaths rest consists in performing three sorts of duties: First, before; Secondly, at; Thirdly, after the Publick exercises of the Church.

The duties to be performed before the publick exercises, are;

I. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tyred with labour, and watching the night before, are so heavy, that when you should be serving God, and *hearing what his spirit saith unto his Church*, Rev. 2, & 3. for your souls instruction: you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us not only to keep Holy; but also to remember aforehand the sabbath day, to keep it holy, by preparing our hearts, and removing all business that might hinder us to *consecrate it as a glorious Day unto the Lord*, Isa. 56: 2, &c. & 58: 13, &c. Therefore whereas the

Lord

(a) This was the last and heaviest curse that S. John wished spiritual Babylon.

Lord in other commandments, doth but either bid or forbid : he doth both in this commandment, and that with a special *memorandum*; As if a Master should charge his servant to look well unto ten things of great trust ; but to have a more special care to remember one of these ten for divers weighty reasons ; should not a faithful servant that loves his Master, shew more special care unto that thing above all other businesses ?

Thus *Moses* taught the people overnight to remember the Sabbaths, *Exod.* 16: 23, &c. and it was an holy custom among our Fore-fathers, when at the ringing to Prayer on the eve before, the Husband man would give over his labour in the Field : and the Trades-man his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls ; that their minds might more cheerfully attend God's worship on the Sabbath Day.

2. To possess that night *thy vessel in Holiness & honour* : that thou mayest present thy soul more purely in the sight of God, the next morning, *Exod.* 20: 24. *1 Cor.* 7: 3. *Gen* 35: 2. *1 Thes.* 4: 4. *1 Sam.* 21: 5.

3. To rise up early in the Morning on the Sabbath Day. Be careful therefore to rise sooner on this day, than on other days : by how much the service of God is to be preferred before all earthly businesses. For there is no *Master* to serve *so good as God* ; and in the end, no work shall be better rewarded than his service ; *Exod.* 19: 16. *Psal.* 9: 12. *Eccles.* 4: 17.

4. When

4. When thou art up, consider with thy self, what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past, confess them unto God, and earnestly pray for the pardon and forgiveness of them; and so reconcile thy self with God in Christ. Renew thy vows to walk more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wantest. But especially pray, that thou mayest have grace to hear the Word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher, to speak something that may *kill thy sin, and comfort thy soul*, Col. 4: 3. which thou mayest do in this, or the like sort.

*A Morning Prayer for the Sabbath Day.*

**O** Lord most high, O God eternal, all whose works are glorious, and whose thoughts are very deep: there can be no better thing, than to praise thy name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath Day, Psalm 92: 1, 2, 3. For it is thy will and Commandment, that we should sanctifie this day in thy service and praise: and in the thankful remembrance, as of the creation of the world by the power of thy Word: so of the redemption of Man-

Man-

Mankind by the death of thy Son. Thine (O Lord) I confess, is greatness, and power, and glory, and victory and praise: for all that is in Heaven and earth is thine: Thine is the kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hand it is to make great, and to give grace unto all, 1 Chron. 25: 11, &c. Now therefore, O my God, I praise thy glorious Name; that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger and displeasure, thou notwithstanding, of thy favour and goodness, (passing by my prophaneness and infirmities) hast vouchsafed to add this sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, (a) cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled Lamb, John 1: 29. *Which taketh away the sins of the world.* And let thy Holy spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newness of life, and holiness of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day: so I beseech thee, make it a day of Reconciliation, betwixt my sinful soul, and thy Divine Majesty. Give me  
grace

(a) Here thou mayst confess whatsoever sin of the last week clogs thy conscience.

grace to make it a day of Repentance unto thee; that thy goodness may seal it to be a day of pardon unto me: and that I may remember that the keeping Holy of this day is a commandment which thine own finger hath written: that on this day I may meditate on thy glorious works of our creation and redemption, and learn how to know and to keep all the rest of thy holy Laws and commandments. And when anon I shall with the rest of the holy Assembly appear before thy presence in thy House, to offer unto thee our Morning sacrifice of praise and Prayer, and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy servant: O let not my sins stand as a Cloud, to stop my prayers from ascending unto thee, or to keep back thy Grace from descending by thy Work into my heart. I know, O Lord, and tremble to think, that three parts of the good seed falls upon bad ground, Matt. 13: 1. and Luke 8: 25. O let not my heart be like the *Highway*, which through hardness, and want of true understanding, receives not the seed, till the evil one cometh, and catcheth it away: nor like to the stony ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy Gospel's sake: nor like the *Thorny ground*, which by the cares of the world, and the deceitfulness of riches, choketh the word which it heareth, and makes it altogether unfruitful: but that, like unto the good ground, I may hear the word, with an *honest and good Heart*, understand it, and keep it, and bring forth fruit with patience, in that measure that thy

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Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the *door of utterance*, unto thy faithful servant, whom thou hast sent unto us, Col. 4: 8. *to open our eyes, that we may turn from darkness to light, and from the power of Satan, unto God; that we may receive forgiveness of sins, and inheritance among them which are sanctified, by faith in Christ*, Acts 26: 18. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments: as when he comforteth me with thy Mercies, and that I may have him in *singular love for his works sake*, 1 Thess. 5: 13. Heb. 13: 17. 1 Cor. 11: 10. Ephes. 3: 10. 1 Pet. 1: 12. because he watcheth for my soul, as he that must give an account for the same unto his Master, and give me grace to behave my self in the holy Congregation with comeliness and reverence, as in thy presence, and in the sight of thy holy Angels. Keep me from drowziness and sleeping, and from all wandering thoughts, and worldly imaginations: sanctific my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines, which shall be taught unto us out of thy Word: And that, through the assistance of thy holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient Servants) may make my chief delight to  
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consecrate (to thy glory & honour) not doing mine own ways, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of Sin, as well as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy & glory I shall celebrate with thy *Saints and Angels*, Isa. 66: 33. to thy praise and worship in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus, in that form of Prayer which he hath taught me: *Our Father*, &c.

Having thus in private prepared thine own soul, if thou hast the charge of a Family, call all thy household together, read a Chapter, and pray as in the week days: but remember so to dispatch these private preparations and duties, as that thou and thy family may be in the Church, before the beginning of Prayers: Else our private exercises are rather an hindrance than a preparation. And as thou (and thy household) do go in all reverence towards the Church, let every one meditate thus with himself.

*Things to be meditated as thou goest to the Church.*

1. **T**Hat thou art going to the Court of the Lord, Psal. 84: 4. and to speak with the great God by *prayer*, and to hear his Majesty speak unto thee by his Word, and to receive his blessing on thy soul, and thy honest labour, in the six days last past.

2. Say with thy self by the way: As the Hart brayeth for the rivers of waters; so panteth my soul

soul after thee, O God. My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God, Psal. 42: 1, 2. For a day in thy courts is better than a thousand elsewhere, Psal. 84: 10. I had rather be a door-keeper in the House of my God, than to dwell in the Tabernacles of wickedness. Therefore I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thine holy Temple, Psalm 5: 8.

3. As thou entrest into the Church, say, *How fearful is this place? This is none other but the house of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.* Genes. 28: 16, 17. And prostrating with thy face downward, being come to thy place, 1 Cor. 14: 15. say, O Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth, Psalm 26: 8. One thing therefore have I desired of thee that I will require. even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit thy Temple, Psalm 27: 4. therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord, Psalm 27: 6. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me, Ps. 23: 6. Doubtless, kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto Solomon adviseth us, before we enter into the house of God, Eccl. 4: 27.

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*The second sort of duties which are to be performed  
at the time of the Holy assembly.*

**W**Hen Prayers begin, lay aside thine own private meditations: and let thine Heart joyn with the Minister and the whole Church, as being one Body of Christ, 1 Cor. 12: 12. and because that God is the God of order, he will have all things to be done in the Church with one heart and accord, Acts 2: 2, 46, and 4: 32. and the exercises of the Church are common and publick. It is therefore ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. Solomon Eccl. 5: 1. therefore adviseth a man not to be rash, to utter a thing in the Church before GOD. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandal, the continuance of charity, and in testimony of thine obedience) (a) conform thy self to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: *so the eyes of all that were in the Synagogue, are said to be fastned*

on

(a) *Cum Romam venio, j. juno Sabbato, cum hic sum, non jejunio. Sic & tu, ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalo, nec quatenquam tibi, Ambr. Consi. Aug. Ep. ad Jan.*

on Christ whilest he preached, and that all the people  
*hanged upon him when they heard him, Luke 4: 20.*  
 Luke 19: 43. Remember that thou art there as one  
 of Christ's Disciples, to learn the Knowledge of Salva-  
 tion, by the remission of sins, through the tender mercy  
 of God, Luke 7: 7.

Be not therefore in the School of Christ, like an  
 idle boy in a Grammar-School, that often hear-  
 eth but never learneth his lesson; and stil goeth  
 to School, but profiteth nothing. Thou hatest it  
 in a child: Christ detesteth it in thee. To the end  
 therefore that thou mayst the better profit by  
 hearing, mark.

1. The coherence and explication of the Text:
2. The chief sum or scope of the Holy Ghost  
 in that Text.
3. The division or parts of the Text.
4. The doctrines: and in every doctrine the  
 proofs, the reasons, and uses thereof.

A method of all others, easiest for the people  
 (being accustomed thereto) to help them to re-  
 member the Sermon; and therefore much wished  
 to be put in practice of all faithful Pastors, who  
 desire to edifie their people in the knowledge of  
 God, and his true Religion.

If the Preachers method be too curious or con-  
 fused, then labour to remember.

1. How many things be taught which thou  
 knewest not before, and be thankful.
2. What sins be reproved, whereof thy con-  
 science tells thee that thou art guilty, and therefore  
 must be amended.

3. What vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.

But in hearing, apply every speech as spoken to thy self, rather by God than by man: and labour not so much to hear the words of the preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart, *Isaiah 2: 3. Acts 10: 33. 1 Cor. 17: 25 Gal. 4: 14. 1 Thes. 2: 13.* Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church, Rev. 2: 7.* And did not our hearts burn within us, whilst he opened unto us the scriptures? *Luk. 24: 32.* And thus to hear the Word; hath a blessing promised thereto, *Luk. 11: 28.* It is the acceptablest sacrificing of our selves unto God, *Rom. 15: 16.* It is the surest note of Christs Saints, *Deut. 33: 3.* The truest mark of Christs sheep, *Joh. 10: 27.* the apparantest sign of Gods Elect, *Joh. 8: 47.* and *19, 37.* the very blood, as it were, which uniteth us to be the spiritual kindred, *Luke 8: 21. Mark 3: 35* Brethren and sisters of the son of GOD. This is the best Art of memory for a good hearer.

*When the sermon is ended.*

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to GOD by an after prayer, and singing of a Psalm: and when the blessing is pronounced, stand up to receive thy part therein, and hear it, as if *Christ*  
him-

himself (whose Minister he is) did pronounce the same unto thee: for in this case it is true: *He that heareth you, heareth me*, Luk. 10: 16 and the sabbath day is blessed, because God hath appointed it to be the Day, *Wherein by the mouth of his Ministers, he will bless his people, which hear his Word, and glorifie his Name*, Num. 6: 23, 27. For though the Sabbath day in it self be no more blessed than the other six days, yet because the Lord hath appointed it to holy uses (above others) it doth as far excel the other days of the Week, as the consecrated bread, which we receive at the Lord's Table, doth the common bread, which we eat at our own Table.

1. If it be a communion day, draw near to the Lord's Table, in the wedding Garment of a faithful and penitent heart, to be partaker of so holy a Banquet.

And when Baptism is to be administred, stay and behold it with all reverent attention, that so thou mayest, *First*, shew thy reverence to God's ordinance: *Secondly*, that thou mayest the better consider thine own engrafting in the visible body of Christ's Church: and how thou performest the vows of thy new covenant. *Thirdly*, that thou mayst repay thy debts in praying for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptism, by his Blood and Spirit. *Fourthly*, that thou mayst assist the Church in praising God, for grafting another member into his mystical Body. *Fifth-*

ly, that thou mayest prove whether the effects of Christ's death kill sin in thee; and whether thou be raised to newness of life by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankful for his grace. *Stably*, to shew thy self to be a free man of Christ's Corporation; having a voyce or consent in the admission of other into that holy Society.

3. If there be any *Collection* for the Poor, freely without *grudging* bestow thine Alms, as God hath blessed thee with ability, 1 Cor. 16: 1. 1 Cor. 9: 5, 6, 7, &c.

And thus far of the duties to be performed in the holy Assembly.

*Now of the third sort of duties after the  
holy Assembly.*

**A**S thou returnest home, or when thou art entered into thy House, meditate a little while upon those things which thou hast heard. And as the *clean Beasts which chow the cud*, Lev. 11: 3. so must thou bring again to thy remembrance, that which thou hast heard in the Church: And then kneeling down, turn all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *direction* to thy life; and a *consolation* unto thy Soul, Psal. 119: 11. For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger, lest Satan steal it away, Matt. 13: 19. and we shall receive no profit thereby. And when  
thou

thou goest to Dinner, in that reverent and thankful manner before prescribed, remember, according to thine ability, to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat; imitating Holy Job, who protesteth, Job 31: 17, 18. *that he did never eat his morsels alone, without the good company of the poor and Fatherless; that is the Commandment of Christ our Master, Luke 14: 13. Or at least wise, send some part of thy Dinner to the poor, who lyes sick in the back Lane, without any food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, Hest. 9: 22. Deut. 15: 10, &c. when Christ shall say unto thee, O blessed Child of GOD, I was an hungry; and thou gavest me meat, &c. Matt. 25: 35, &c. And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised, call thy Family together, examine what they have learned in the sermon (a): commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their wils or minds may be as good. Turn to the Proofs which the Preacher alleadged, Acts 17: 11. Heb. 5: 14. Matt. 26: 30. James 5: 15. and rub those good things over their memo-

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(a) If thou be a private man, either perform these holy duties by thy self, or joyn with some godly Family in the performance of them.

ries again, Deut. 6: 7, 30. Hebr. 6: 1. Then sing a Psalm or more. If time permit, thou mayest teach and examine them in some part of the catechism, conferring every point with the proofs of the holy Scripture. This will both increase our knowledge, and sharpen our memory, seeing by experience we find, that in every trade they who are most exercised, are ever best expert. But in any wise, remember so to dispose all these private exercises, as that thou mayest be with the first in the holy congregation at the Evening Exercise, where behave thy self in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After Evening Prayer, and at thy supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the Year and Weather do serve.

1. Walk into the fields, and meditate upon the Works of GOD, Psal 92: 5. & 19, 2, &c. and 8: 1, 3, &c. Rom. 1: 19, 20. for in every creature thou mayest read, as in an open Book, the Wisdom, Power, Providence, and Goodness of Almighty God. (a) And how that none is able to make all these things in the variety of their forms, vertues, beauties, life, motions and qualities, but our most glorious God, Esai. 40: 26.

2. Consider how gracious he is, that made all these things to serve us.

3. Take occasion hereby to stir up both thy self

(a) *Præsentem narrat qualibet Herba Deum.*

self and others to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*: and to think what ungrateful wretches we are; if we will not (in all obedience) serve and honour him.

4. If any neighbour be sick or in any heaviness, go to *visit* him; If any be fallen at variance, help to reconcile them, Matt. 23: 35. Jam. 5: 14, &c.

To conclude, Three sorts of works may lawfully be done on the Sabbath Day.

I. Works of Piety, which either directly concern the *Service of God*, though they be performed by bodily labour, as under the Law the Priests did labour in killing & dressing the Sacrifices, and burning them on the Altar, Matth. 12: 5. And Christians under the Gospel, when they travel far to the places of God's worship, it is but a Sabbath days Journey, Acts 1: 12. like to that of the *Shunammite*, 2 Reg. 4: 12. who travelled *from home*, to hear the Prophet on the Sabbath Day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the sweat of his brows, to the wearying of his Body, yet he doth but a Sabbath days work: For the holy end sanctifieth the work, as the *Temple* did the *Gold*, or the *Altar* the gift thereon, Matt. 23: 17, 19. Or else such bodily labour, whereby the people of God are assembled to his worship, as the sounding of Trumpets under the *Law*, or the ringing of Bells under the *Gospel*, Num. 10: 2, 3.

II. Works of Charity, as to save the life of a *man*, 1 Reg. 9: 8. Mark 3: 4. or of a *beast*, Matt. 12: 13. to *fodder*, *water*, and *dress* cattel,

M 5

Luke



Luke 13: 15. To make honest provision of meat and drink, to refresh our selves, Matt. 12: 1. and to relieve the poor, Heb. 9: 12. 1 Cor. 11: 22, 34. to visit the sick, to make collection for the poor, 1 Cor. 16: 1. and such like.

III. Works of necessity, not fained, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the Invasion of *Enemies*, or the Robberies of *Thieves*, to quench the rage of Fire, and for Physicians to stanch, or let blood, or to cure any other desperate disease, and for Mid-wives to help women in labour: Mariners may do their labours: Souldiers being assailed may fight: and Postes may ride for the publick good, and such like. (a) On these or the like occasions, a man may lawfully work: Yea, and when they are called they may upon any of these occasions go out of the Church, and from the Holy Exercises of the Word and Sacraments; provided allways, that they be humbled, that such occasions fall out upon that day and time: and that they take no Money for their pains on that day, but only for their stuff, as in the fear of GOD, and conscience of his Commandment.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the State of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof, in  
Thoughts,

(a) *Nuncius preceps excipitur à Sabbatho. Jud. Comment. sup. Num. 13: 5.*

Thoughts, Words, and Deeds, humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like Evening Sacrifice.

*A private Evening Prayer for the Lord's Day.*

**O** Holy, holy, holy, Lord God of Saboth! Isa. 6: 3. Suffer me, who am but *dust and ashes*, Gen. 18: 27. to speak unto thy most glorious Majesty. I know that thou art a *consuming fire*, Hebr. 12: 20. I acknowledge that I am but withered *stubble*, Job 11: 21. *My sins are in thy sight*, Psal. 51: 3. and Satan *stands at my right hand* to accuse me for them, Zach. 3: 12. I come not to excuse, but to *judge* my self worthy of all those judgments, 1 Cor. 11: 31. which thy justice might most justly inflict upon me, a wretched creature, for my sins and transgressions. The Number of them is so great, the Nature of them so grievous, that they make me seem vile in mine own eyes, how much more loathsome in *thy sight*? 1 Sam. 6: 32. Luk. 15: 21. I confess they make me so far from being worthy to be called thy son, that I am altogether unworthy to have the name of thy meanest *servant*. And if thou shouldst but recompence me according to my deserts, the earth (as weary of such a sinful burthen) should open her mouth, and swallow me up, like one of *Dathans* family, Psalm 106: 17. into the bottomless pit of Hell. For if thou diddest not spare the Natural Branches, those Angels of glorious excellency, but hurledst them down from the *Heavenly habitations*,

tions, into the pains of Hellish darkness, to be kept unto damnation, 2 Pet. 2: 4. when they sinned but once against thy Majesty, & didst expel our first parents out of *Paradise*, Genes. 3: 13. when they did but transgress one of thy Laws: alas, what vengeance may I expect, who have not offended in one sin only: *heaping* daily sin upon sin, without any true repentance, Rom. 2: 5. *drinking iniquity as it were water*, Job 15: 16. ever pouring in, but never pouring out any filthiness: and have transgressed not one, but All thy holy Laws and commandments; Yea, this present day, which thou hast straightly commanded me to keep Holy, to thy praise and worship, I have not so Religiously kept and observed, nor prepared my Soul in that holiness and chastity of Heart, as was fit; to meet thy blessed Majesty in the holy Assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowziness. And when I was awake, my mind was so distracted, and carried away with vain and worldly thoughts, that my Soul seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my self, nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, Satan hath stolln the most part of those  
in-

instructions out of my Heart, and I wretched creature have forgotten them, as though they had never bin heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know, where many of my poor brethren live in want and necessity, and some in pain, and comfortless: yet I have not remembered to relieve the one with my alms, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts. I have spent the most part of the day in idle talk, vain sports and exercises. Yea, Lord, I have, &c. (a) And for all these my sins, my Conscience cries guilty, thy Law condemns me, & I am in thy hand, to receive the Sentence & Curse that is due to the willful breach of so holy a Commandment. But what if I am by the Law condemned? yet, Lord, thy Gospel assures me that thy mercy is above all thy works: that thy grace transcends thy Law, & thy goodness delighteth there to reign, where sins do most abound, Psal. 105: 6. Jam. 2: 13. Rom. 5: 20. In the multitude therefore of the Mercies and Merits of JESUS CHRIST my Saviour, I beseech thee, O LORD, (who despisest not the sighing of a contrite heart, nor desireth the death of a penitent sinner,) to pardon and forgive me all those my sins, and all the errors of this day, and of my whole life, and free my soul from that Curse and Judgment

M 7

ment

(a) Here confess whatsoever thou hast done that day by omission, commission, & then fetching from thy heart a deep sigh, say:

ment which is due unto me for them. Thou that didst justify the contrite *Publican*, Luke 18: 33. for four words of confession, and receivedst the Prodigal Child (when he had spent all the stock of thy grace) into favour upon his Repentance: pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlots*, and *Sinners*, that upon Repentance sued to thee for grace, Matt. 13: 31, 32. shall I alone be excluded from thy mercy? Far be it from me to think so; for thou art the same God of mercy unto me, that thou wast unto them, and *thy compassions never fail*, Lam. 3: 22. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe Justice against me a sinner: but exercise thy long sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those bloody wounds, bitter Death, and Passion, which thy blessed Son, my only Saviour, hath suffered for me. Him (in whom only thou art well pleased) I offer unto thee for all my sins, wherewith thou art displeased; Him my Mediatour, the request of whose blood, *speaking better things than that of Abel*, Hebr. 12: 24. thy mercy can never gainsay. Illuminate my understanding; and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times, have  
been

been taught me out of thy holy Word, that I may remember thy commandments, to keep them, thy judgments to avoid them, and thy sweet promises to relye upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbath's in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternal Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly kingdom for evermore, *Amen.*

And then calling thy Family together, shut up the Sabbath with the Meditations and prayers before prescribed for thy family. And the Lord will give thee that night a more sweet & quiet rest than ordinary, & prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practice of Piety,  
both in private and publick.*

*Now followeth the extraordinary Practice of Piety,  
whereby God is glorified in our lives.*

**T**He extraordinary Practice of Piety, consists either in Fasting, or Feasting.

## 1. Of the Practice of Piety in Fasting.

There are divers kinds of fasting: *First*, (a) a constrained Fast, as when men either have not food to eat, as in the *Famine of Samaria*, 2 King. 6: 26. or having food, cannot eat it for heaviness or sickness, as it befel them who were in the Ship with Saint *Paul*, Acts 27: 33. This is rather *Famine*, than fasting.

*Secondly*, A natural Fast, which we undertake physically, for the health of our body. (b)

*Thirdly*, A civil Fast, (c) which the Magistrat enjoyneth for the better maintenance of the common-wealth, that by using Fish as well as Flesh, there may be greater plenty of both.

*Fourthly*, A miraculous Fast, (d) as the forty days Fast of *Moses* and *Elias*, the types, and of Christ the substance. This is rather to be admired, than imitated.

*Fifthly*, A daily Fast, (e) when a man is careful to use the creatures of GOD with moderation, that he is not made heavier but more cheerful to serve God, and to do the duties of his calling; This is specially to be observed of Ministers and Judges, 1 Tim. 3: 3. Tit. 2: 3. Prov. 31: 4, 5.

*Sixthly*, A religious Fast, (f) which a man

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(a) *Jejunium* 1 *Coactum*. (b) 2 *Physicum*. Nihil periculosius habitudine corporis extreme bona; detrahenda sunt ergo per jejunium redundantia ne natura suo pondere fracta cumbat. Basil. Joan. 1. (c) 3 *Politicum*. (d) 4 *Miraculosum*. (e) 5 *Quotidianum*. (f) 6 *Religiosum*.

voluntarily undertakes, to make his body and his soul the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast only we are to treat. The Religious Fast is of two sorts, either private, or publick.

1. Of a private Fast.

**T**Hat we may rightly perform a private Fast, four things are to be observed; *first*, the Author: *secondly*, the time and occasions: *thirdly*, the manner: *fourthly*, the ends of private fasting.

1. Of the Author.

The first that ordained Fasting, was God himself in (a) *Paradise*: and it was the first Law that God made, in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce nor write his law without Fasting, and in his law commands also his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewise. By religious Fasting a man comes nearest the life of (b) *Angels*, and to do God's will on earth, as it is done in heaven. Yea (c) *Nature* seemeth to teach man this duty, in giving him a little mouth, and a nar-

(a) *Jejunium in Paradiso præscriptum est: reverere igitur jejunii canitiem Basil. Hom. c. de jejun. Exod. 19: 3. Lev. 23. Matt. 6: 17 and 9: 15. (b) Qui jejunat. Angelorum vitam vivit, & qui paucissimis contentus est, similitudine cum illis associatur, Basil. Hom. de jejun. (c) Natura es parvum & guttur arctum homini dedit.*



narrow throat : for Nature is content with a little, Grace with less. Neither doth Nature and Grace agree in any one act better than in this exercise of religious Fasting : for it strengtheneth the memory, and cleareth the mind, illuminateth the understanding, and bridleth the affections, mortifieth the flesh, and preserveth chastity ; preventeth sickness and continueth health ; it delivereth from evils, and procureth all kind of blessings.

By breaking this fast, the Serpent overthrew the first Adam, so that he lost Paradise. (a) But by keeping a Fast, the *second Adam* vanquished the Serpent, and restored us into Heaven. Fasting was she who covered *Noah* safe in the Ark, whom Intemperance uncovered, and left stark naked in the vineyard. By fasting, *Lot* quenched the flame of *Sodom*, whom drunkenness scorched with the fire of Incest. Religious fasting, and talking with God, made *Moses* face to shine before men, when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt *Elias* in an Angelical Coach to Heaven : when voluptuous *Ahab* was sent in a bloody Chariot to Hell. It made *Herod* believe that *John Baptist* should live after death by blessed Resurrection : when after an intemperate life, he could promise nothing to himself, but eternal death and destruction, O divine Ordinance of a divine Author!

2. Of

(a) *Quamdiu jejunavit Adam, in Paradiso fuit ; comedit, & ejectus est. Hieron.*

2. Of the time.

(a) The holy Scripture appoints no Time under the new Testament to fast : but leaves it unto Christians own free choyce : Rom. 14: 3. 1 Cor. 4. 7. to fast as occasion shall be offered unto them, Matth. 9: 15. As when a man becomes an humble and earnest suiter unto God for the pardon of some gross sin committed ; or for the prevention of some sin, whereunto a man feels himself by Satan solicited : or to obtain some special blessing which he wants : or to avert some Judgment which a man fears, or is already fallen upon himself or others : or *lastly*, to subdue his flesh unto his spirit, that he may more cheerfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a *day*, Lev. 23: 32. Josh. 6: 7. 2 Sam. 3: 3. or *longer*, Hest. 4: 16. as his occasion requires, and the constitution of his body, and other needful affairs will permit.

3. Of the manner of a private Fast.

The true manner of performing a private fast, consists partly in outward, partly in inward actions.

The

(a) *Præceptum esse jejunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat præcepto Domini vel Apostolorum non inveniis definitum, Aug. ad Cass. Jun. Ep. 86. Indifferenter jejunandum, ex arbitrio, non ex imperio novæ discipline: pro temporibus, & causis cuiuscunque, Tert. advers. Psych. Montanus, hereticus primus erat, qui jejuniorum leges præscripsit. Euseb. hist. lib. 5. c. 18, ex Apol.*

The outward actions are, to abstain for the time that we fast: first from all *worldly business* and labour, making our fasting day, as it were a *sabbath day*, Levit. 23: 28. For worldly business will distract our minds, from holy devotion, Luke 23: 28, 56. Joel 1: 14, and 15.

*Secondly*, From all manner of food, yea from *bread and water*, so far as health will permit, 2 Sam. 3: 35. Ezra 10: 6. Dan 9: 3. Ester 4: 16. Acts 9: 9. 1. That so we may acknowledge our own indignity, as being unworthy both of life and all the means for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly *revenge* upon our selves, 2 Cor. 7: 11. for abusing our liberty in the use of God's creatures. 4. That by the hunger of our bodies, through want of those earthly things, our souls may learn to hunger more eagerly after spiritual and heavenly food. 5. To put us in mind, that as we abstain from food, which is lawful, so we should much more abstain from (a) *sin*, which is altogether unlawful.

*Thirdly*, From good and costly *Apparel*, Exod. 33: 5, 6. that as the abuse of these, puffs us up with pride, so the laying aside of their lawful use may witness our humility. And to this end in ancient times they used (especially in publick fasts) to put on *Sackcloth*, or other coarse apparel, Hest. 4: 1, 2. Jon. 3: 5, 6. Joel 2: 13. Matt. 11: 21.

The

(a) *Quid prodest vacuare corpus ab eis, & animum replere peccatis? Aug. de temp. Serm. 46.*

The equity hereof still remaineth ; especially in publick fasts, at what time to come into the Assembly with *starched hands, crisped hair, brave apparel, and decked with flowers or perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

*Fourthly*, From the full *measure of ordinary sleep*, 2 Sam. 12 : 16. Joel 1 : 13. Hest. 4 : 3. 1 King. 21 : 27. That thou mayst that way also humble thy body, and that thy soul may watch and pray, to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for worldly gain, how much more shouldest thou do it for the Service of God ? And if Ahab (in imitation of the godly) did in his fast lye in sackcloth, to break his sleep by night ; what shall we think of those who on a Fasting Day will yield themselves to sleep in the open Church.

*Fifthly*, and lastly, From all outward pleasures of our senses. So that as it was not the (a) throat only that sinned, so must not the throat only be punished : and therefore we must endeavour to make our eyes, (as at all times, so especially on that day) to fast from beholding vanities : our Ears from hearing mirth or musick, but such as may moove to mourn : our Nostrils from pleasant smells, our Tongues from lying, dissembling and flandering : yea, the use of the Marriage bed must be omitted in a religious reverence of the Divine Ma-

(a) *Si sola gula peccavit, sola jejnet, & sufficit. Si vere peccaverint & memora cetera, cur non jejunent & ipsa?*  
B. m. Sermon, Quadrag.

Majesty. That so nothing may hinder our true humiliation, but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things.

1. Repentance, 2. Prayer.

Repentance hath two parts.

I. Penitency for sins past.

II. Amendment of life in time to come. (a)

This Penitency consists in three things. *First*, an inward insight of sin, and sense of misery. *Secondly*, a bewailing of thy vile estate. *Thirdly*, an humble and particular confession of all thy known sins.

1. Of the inward insight of sin, and sense of misery.

This sense and insight will be effected in thee: *First*, by considering thy sins, especially thy gross sins, according to the Circumstances of the time when, place where, manner how, and Person with whom it was committed. *Secondly*, the Majesty of GOD against whom it was done; and the rather, because thou diddest such things against him, since he became a Father unto thee, and bestowed so many sweet Blessings in bountiful manner upon thee. *Thirdly*, in considering the curses which God hath threatned for thy sin: how grievously God had plagued others for the same fault, and how that no means in Heaven or Earth could deliver thee from being eternally damned for them,

(a) *μεταμέλεια, μετάνοια.*

them, had not the son of God so lovingly dyed for thee. *Lastly*, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction unless thou dost prevent him by speedy and unfained repentance. Let these and the like considerations so prick thy Heart with sorrow, that melting for remorse within thee, it may be dissolved into a Fountain of tears, rickling down thy mournful cheeks. This mourning is the beginning of true Fasting, Matth. 9: 15. and therefore oft times (a) put for fasting, the first and principal part, for the whole action.

## 2. Of the bewailing of thine own Estate.

*Bewailing, or lamentation, is the pouring out of the inward mourning of the heart, by the outward means of the voyces and tears of the eyes:* With such filial earnestness & importunity in prayer, is our heavenly Father well pleased. Nay, when it is the fruits of his spirit, and the effects of our faith, he cannot be displeased with it. For if he heard the moans, which extremity wrung from *Ismael* and *Hagar*, Genes. 21: 17. and heareth the cry of the *young Ravens*, Job 39: 3. and roaring of *Lyons*, Psalm 147. how much rather will he hear the *mournful lamentation*, which his own children make unto him in their misery? Psal. 104: 11.

## 3. Of

(a) Can the Children mourn? then shall they fast. And Mark and Luke for mourn have fast. Examples, Psal. 6. and 22. and 38. and 39. and Jeremies Lam. Joel 2: 12, 17. Jer. 32: 18, 19, 20.

3. *Of the humble confession of sins.*

In this action thou must deal plainly with God, and acknowledge *all the sins thou knowest*, not only in general, but also in particular. This hath been the manner of all God's children in their Fasts, 1 Sam. 7. Ezr. 9. & Dan. 9. Neh. 9. *First*, because that without *confession* thou hast no promise of mercy, of forgiveness of sins, Prov. 28: 13. Psalm 92: 3, &c. *Secondly*, that so thou mayest acknowledge God to be just, and thy self unrighteous, Psalm 51: 4. *Thirdly*, that by the numbring of thy sins, thy heart may be the more humbled and pullen down. *Fourthly*, that it may appear, that thou art truly penitent: for till God hath given thee grace to repent, thou wilt be more ashamed to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee, for if thou doest *acknowledge thy sins*, God is *faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sins*. 1 Joh. 1: 7, 9.

To help thee the better to perform these three parts of penitence, thou mayest diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayest see God's curse and Judgments on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is penitency.

The other part, which is Amendment of life,  
con-

consists *first*, in devout Prayers, *secondly*, in devout actions.

This devout Prayer, which we make in time of fasting, is either deprecation of evil, or craving needful good things.

Deprecation of evil is, when thou beseechest GOD for Christ thy Mediator's sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those Judgments which are due unto thee for thy sins; And as *Benhadad*, 1 Kings 20: 31. because he heard *that the King of Israel was merciful*, prostrated himself unto him with a rope about his neck; so because thou knowest that the *King of Heaven is merciful*, Psalm 55: 15. cast down thy self in his presence, in all true signes of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles :) and doubtless thou shalt find him most merciful.

The craving of needful good things, Phil. 4: 6. is, *First*, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. *Secondly*, to renew thy heart by the holy Ghost, so that sin may dayly decay, and righteousness more & more encrease in thee. *Lastly*, in desiring a supply of *faith, patience, chastity*, 1 Tim. 5: 5. and all other graces which thou wanrest, and an increase of those which GOD of his mercy hath bestowed upon thee already.

N

Thus



*Thus far of prayer in Fasting.*

The devout actions in fasting are two. *First*, Avoiding evil. *Secondly*, Doing good.

**I.** Of avoiding evil.

This Abstinence from evil, is that which is chiefly signified by thy Abstinence from food, &c. & is the chief end of Fasting, as the *Ninivites* very well knew, *Jon.* 3: 8, 10. *A day of Fast, and not fasting from sin, the Lord abhorreth* (a) It is not the vacuity of the stomach, but the purity of the Heart that GOD respecteth: If therefore thou wouldst have God to turn from thee the evil of affliction, thou must first turn away from thy self the evil of transgression. And without this fasting from evil, thy Fast savours more noysome to GOD, than thy breath doth to Man. This made GOD so often to reject the Fast of the Jews. And as thou must endeavour to avoid all sin: so especially that sin, whereby thou hast provoked God either to shake his Rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of God's grace, never to commit those sins again.

(b) For what shall it profit a man, by Abstinence

to  
(a) *Pulchrum est corporis jejunium-cum sit animus à vitiis jejunus. Hier. ad Celant. Epi. 14. Jejunia à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis. Cyril. in Lev. Cap. 10. Isa. 58: 2, &c. Zach. 7: 5, 7. Non possum ferre iniquitatem & interdictionum, Isa. 1: 25. (b) Quid prodest jejunare corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Cornibus non vesci, & de ore, omni esca sordidius egredi maledictum aut mendacium? Max. Epist. 2. Qui cibis abstinent, & mala agunt, demones imitantur, quibus culpa adest, & cibus deest. Isidor.*

to humble his Body, if his Mind swell with Pride? Or to forbear Wine and strong Drink, and to be drunk with Wrath and Malice? Or to let no flesh go into the belly, when Lyes, Slanders, and Ribauldry (which are worse than any meat) comes out of the mouth? To abstain from meat, and to do mischief, is the Devils fast, who doth evil, and is ever hungry.

2. Of doing good works.

The good works, which as a Christian thou must do every day, but especially on thy (a) fasting day, are either the works of Piety to God, or the works of charity towards thy brethren.

*First*, the works of piety to God, are the practice of all the former duties, in the sincerity of a good conscience, and in the sight of God.

*Secondly*, the works of Charity towards our Brethren are, *forgiving wrongs, remitting debts to the poor*, Isai. 56: 6, &c. Zach. 7: 9, 20. that are not well able to pay; but especially in giving alms to the poor, that want relief & sustenance. Else we shall, (b) under pretence of godliness, practise miserableness: like those, who will pinch their own bellies, to defraud their labouring servants of their due allowance. As therefore Christ joyned *Fasting, Prayer, and Almes*, together in Præcept, Matth. 6. so must thou joyn them together,

N 2

ther,

(a) *Vis orationem tuam volare ad cælum? Fac illi duas alas, Jejunium & Eleemosynam. Aug. (b) Qui jejunat ut parcat, non ad Dei gloriam jejunat, sed substantiæ suæ parcat, Chrysost. in Matth.*

ther, like *Cornelius*, in practice, *Acts* 10: 30. And therefore be sure to give at the least so much to the poor on thy Fasting day, as thou wouldst have spent in thine own dyet, if thou hadst not fasted that day. (a) And remember, *that he that soweth plenteously, shall reap plenteously*, 2 *Cor.* 9: 6. and that this is a special sowing day: Let thy fasting so (b) *afflict thee*, that it may Refresh a poor Christian, & rejoyce that thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his poor members.

In giving alms, observe two things: *first*, the Rules; *secondly*, the Rewards.

1. *Rules in giving of Alms, and doing good works.*

I. They must be done in obedience to God's Commandment: Not because we think it to be good, but because God requireth us to do such & such a good deed, for such obedience (1 *Sam.* 15: 22.) of the worker, God preferreth before all Sacrifices, and the greatest works.

II. They must proceed from Faith, *Heb.* 11: 6. *Rom.* 14: 23. else they cannot please God, nay, without faith the most specious works are but

(a) *Non Deo, sed sibi jejunat, qui quo ad tempus subtrahit, non in opibus subtrahit, sed ventri postmodum offerenda custodit, Greg. in Past. Cap. 44.* (b) *Jejunium tuum te castringat, sed alterum latificat, Aug. Ser. de temp. 64. Accipiat esuriens Christus quod jejuans minus accipit Christianus, Aug. de temp. Ser. 157. Beatus qui jejunat ut aliat pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis, Cyrill. in Lev. lib. 10.*

but (a) *Shining sins*, and *Pharisees Alms*.

III. Thou must not think by the good Works and Alms, to merit Heaven; for in vain had the Son of God shed his blood, if Heaven could have been purchased either for money or meat. Thou must therefore seek Heavens possession by the purchase of Christ's blood, not by the merits of thine own works. For *eternal life is the gift of God through Jesus Christ*, Rom. 4: ult. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses: which are four.

*First*, that God may be glorified, 1 Cor. 1: 31. 2 Cor. 3: 19. Phil. 1: 11. *Secondly*, that thou mayest shew thy self thankful for thy Redemption, Luke 1: 74, 75. *Thirdly*, that thou mayest make sure thine election unto thy self, 2 Pet. 1: 10. *Fourthly*, that thou mayest win others by thy holy devotion, to think the better of thy Christian profession, Matt. 5: 16. Isa. 61: 9. And for these uses we are said to be God's workmanship, created in Christ Jesus unto good works, and that God hath ordained us to walk in them, Eph. 2: 10.

IV. That thou must not give thine Alms to impudent Vagabonds, who live in willful idleness and filthiness; but to the Religious and honest poor, who are either sick or so old, that they cannot work; or such who work, but their work cannot competently maintain them: Seek out these in the back Lanes, and relieve them. But if thou meetest one that asketh an Alms for Jesus sake,

N 3

and

(a) *Splendida pecunia*, Aug.

And knowest him not to be unworthy, deny him not : for , it is better to give unto ten Counterfeits, than to suffer Christ to go, in one poor Saint, unrelieved. Look not on the Person, but give thine Alms, as unto Christ in the party.

2. *Of the reward of Alms-deeds, and good works.*

1. Alms are a special means to move GOD in mercy to turn away his temporal Judgments from us ; when we by a true Faith (that sheweth it self by such fruits) do return unto him. Dan. 4: 24.

2. Merciful *Alms-givers* shall be the Children of the Highest, Luk. 6: 35, 36. and be like God their Father, who is the Father of *Mercies* : They shall be his Stewards, to dispose his goods ; his Hands, to distribute his Alms, 2 Cor. 1: 3. Luk. 10: 1. And if it be so great an Honour, to be the Kings Almner ; how much greater is it to be the God of Heavens Alms-giver ?

3. When all this world shall forsake us, then only good works and good Angels shall accompany us, the one to *receive their reward*, Rev. 14: 13. the other to *deliver their charge*, Luke 16: 22. Psalm 91: 11. Hebr. 1: 4.

4. Liberality in Alms-deeds is our *surest foundation*, that we shall obtain in eternal life, 1 Tim. 6: 19. a liberal reward through the Mercy and Merits of Christ.

Lastly, by Alms-deeds we feed and relieve Christ in his Members, Matth. 25. and Christ at the  
last

*last day* will acknowledge our love, and reward us in his Mercy : and then it shall appear, that what we gave to the poor, was not lost, but *lent unto the Lord*, Eld. 8 : 21. 1 Cor. 9 : 7. What greater motives can a Christian wish, to excite him to be a liberal Alms-giver ? Thus far of the Manner of fasting. Now followeth the End.

3. *Of the Ends of Fasting.*

The true Ends of Fasting are not to merit God's favour or eternal life : (for that we have only of the gift of God through Christ) nor to place Religion in bodily abstinence : for fasting in it self is not the worship of God, but an help to further us the better to worship God.) But the true ends of Fasting are three.

*First*, to subdue our flesh to the Spirit, 1 Tim. 3 : 23. but not so to (a) weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith Salomon) *is merciful to his Beast*, Proverb. 12 : 20. much more to his own body.

*Secondly*, that we may more devoutly contemplate God's holy will, Joel 1 : 17. Nehc. 1. Luke 2 : 37. 1 Cor. 7 : 5. and fervently pour forth our souls unto him by prayer : for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued, but by *Fasting* joyned unto *Prayer*, Matt. 17 : 22.

*Thirdly*, that by our *serious humiliation*, and judging of our selves, we may escape the judg-

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(a) *Jejunium orationem roborat, oratio sanctificat jejunium.* Bern. Serm. de Jejun.

ment of the Lord, Joel 2: 13, 19. 1 Cor. 11. not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his Judgment from us, when we by fasting do unfainedly humble our selves before him. And indeed no Child of God ever conscionably used this holy Exercise, but in the end he obtained his request at the hand of God both in receiving graces which he wanted, as appears in the examples of *Annah*, 1 Sam. 7. *Jehoshaphat*, 2 Chr. 20: 1. *Nehemiah*, Neh. 1. *Daniel*, Dan. 2. *Esdra*s, Efd. 8: 23. *Hester*, Hest. 9. as also in turning away Judgments, threatened or falln upon him: as may be seen in the Examples of the *Israelites*, 1 Sam. 7: 6. the *Ninivites*, Jonah. 3. *Rehoboam*, 2 Chron. 12: 5, 7, &c. *Ahab*, 1 Kin. 21. *Ezekias*, 2 Chr. 32: 16. *Manasse*s, 2 Chr. 33: 18, 19. He who gave his dear Son from Heaven to the death, to ransom us when we were his enemies; thinks nothing too dear on earth, to bestow upon us, when we humble our selves, being made his reconciled friends & children.

Thus far of the private Fast.

## 2. Of the publick Fast.

A Publick Fast is, when by the *Authority of the Magistrate*, Jonas 3: 7. 2 Chro. 20: 3. Ezra. 8: 21. Either the whole Church within his Dominion, or some special Congregation (whom it concerneth) do assemble themselves together, to perform the forementioned duties of Humiliation, either for the removing of some publick

publick calamity threatned, or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearful sickness, 1 Sam 7: 5, 6. Joel 2: 15. 2 Chron. 20. Jonas 3. Hest. 4. or else for the obtaining of some publick blessing, for the good of the Church, Exod. 19. Esdras 8. Acts 1: 13, 14. as to crave the assistance of his Holy Spirit, in the Election and Ordination of fit and able Pastors, &c. or, for the tryal of Truth, and execution of Justice, in matters of difficulty and great importance, &c.

When any evil is to be removed, the Pastors are to lay open unto the people, by the evidence of God's Word, the sins which were the special causes of that calamity, Joel 1: 14. Neh. 8. call upon them to repent, and publish unto them the mercies of God in Christ, upon their Repentance. The people must hear the voyce of God's Messengers with hearty sorrow for their sins, earnestly beg pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessity of that blessing, and the goodness of GOD who giveth such Graces for the good of Men. The people must devoutly pray unto GOD for bestowing of that Grace, and that he would bless his own means to his own glory, and the good of his Church. And when the Holy Exercise is done, let every Christian have a special care, according to his ability, to remember the poor, Isa. 58: 7, 10. 2 Cor. 6: 7. Gal. 2: 10. And whosoever (when just occasion



is offered,) useth not this Holy Exercise of Fasting, he may justly suspect, that his heart never felt the power of true Christianity.

So much of Fasting. Now followeth the Exercise of holy Feasting.

*Of the Practice of piety in Holy Feasting.*

**H**oly Feasting is a solemn Thanks-giving (appointed by Authority to be rendred unto GOD on some special day, for some extraordinary Blessings or Deliverances received. Such, among the Jewes, was the *Feast of the Passover*, Exod. 12: 15. to remember to praise GOD for their deliverance out of Egypt's bondage: or the *Feast of Purim*, to give thanks for their deliverance from *Haman's conspiracy*, Hest. 9: 19, 21. Such amongst us, are the fifth of *August*, to praise God for delivering our gracious King from the bloody conspiracy of the trayterous *Gowries*: And the fifth of November, to praise GOD for the deliverance of the King, and the whole State, from the Popish Gun powder Treason. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by spiritual Psalms, and Dances, by *mutual feasting*, and *sending presents every man to his neighbour*, and by giving *gifts to the people*.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man: and that the Lord's Supper is left by our Redeemer, as the chiefest memorial of our Redemption: every Chri-

Christian should account this holy Supper his chiefest and joyfullest Feast in this World. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their Salvation; so it pulleth temporal Judgments on the Bodies, and (without repentance) Eternal Damnation on the Souls of them who receive it unworthily. Let us see how a Christian may best fit himself to be a due partaker of so holy a Feast; and to be a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

**T**Hough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that he hath prescribed in his word, 1 Thes. 1: 11. Col. 1: 12. Luke 20: 35. Rev. 3: 4.

He that would receive this Holy Sacrament with due reverence, must conscionably perform three sorts of duties. *First*, those which ought to be done before he receiveth; *Secondly*, those that are to be done in the receiving; *Thirdly*, those that are to be done after that he hath received the Sacrament. The *first* is called Preparation: the *second*, Meditation: the *third*, Action or Practice.

### *Of Preparation.*

That a Christian ought necessarily to prepare him.

himself before he presume to be a partaker of the holy communion, may evidently appear by five reasons.

*First*, Because it is God's Commandment: For if he commanded under the pain of Death, that *none uncircumcised should eat the Paschal Lamb*, Exod. 12: 41. and 22: 6. nor any circumcised under four Days preparation: how much greater preparation doth he require of him that comes to receive the Sacrament of his Body and Blood? which as it succeedeth, so doth it exceed by many degrees the Sacrament of the Passover.

*Secondly*, Because the example of Christ teacheth us so much: for he *washed his Disciples feet*, John. 13: 5. before he admitted them to eat of his Supper. Signifying, how thou shouldst lay aside all unpureness of heart, and uncleanness of life: and be furnished with Humility and Charity, before thou presumest to taste of his holy Supper.

*Thirdly*, because it is the counsel of the holy Ghost: *Let every man examine himself, and so let him eat*, 1 Cor. 11: 28, &c. And if a man when he is to eat with an earthly Prince, *must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeness*, \*Prov. 22: 1, 2. How much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the holy Table of the Prince of Princes?

*Fourth-*

Fourthly, Because it hath been ever the practice of all God's Saints, to use holy preparation, before they would meddle with Divine mysteries, *David* would not go neer to God's Altar, till he had first *washed his hands in innocency*, Psalm 25: 6. Muchless shouldst thou, without due preparation, approach to the Lord's table. *Abimelech* would not give, nor *David* and his men would not eat the *shew-bread*, but on condition that their *vessels were Holy*, 1 Sam. 11: 4. how much less shouldst thou presume to eat the LORDS bread, or rather *the Bread which is the Lord*, unless the vessel of thy heart be first cleansed by repentance? and if the Lord required *Joshua* (as he had done *Moses* before) to put off his shoes, Exod. 3: 5. Josh. 5: 1, 3. in reverence of his Holiness, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies: how much rather shouldst thou put off all the affections of thine earthly conversation, when thou comest neer that place, where Christ appeareth to the eye of thy faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said, *That the Lambs Wife hath made her self ready for his marriage*, Rev. 19: 7. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramental Grace, or in Heaven married unto him by eternal glory.

Fifthly, Because that God hath ever smitten with fearful Judgments, those who have presu-

med to use his holy Ordinance without due fear and preparation. GOD set a *flaming sword* in a *Cherubins hands*, Gen. 3: 24. to have smitten our first Parents, being defiled with sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of life: Fear thou therefore to be smitten with the sword of God's vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the Lord of life. God smote 50000 of the *Bethshemites* for looking irreverently into his Ark, 1 Sam. 6. and killed *Uzza* with sudden death, for but *rash touching of the Ark*, 2 Sam. 6: 21. and smote *Uzziah* with a *Leprosie* for meddling with the Priests office, which pertained not unto him, 2 Chro. 10: 18, &c. The fear of such a stroke made *Ezekias* so earnestly to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should, to eat the Pass-over*. And it is said, that the Lord *heard Ezekiah, and healed the people*: Intimating, that had it not been for *Ezekia's Prayer*, the Lord had smitten the people, for their want of due preparation. And the man, who came to the *Marriage Feast* without his *Wedding Garment*, or examining himself, was examined of another, and thereupon *bound hand and foot, and cast into utter darkness*, Matt. 22: 12. And S. Paul tells the *Corinthians*, 1 Cor. 11: 29. that for want of this *preparation, in examining and judging themselves before they did eat the Lord's Supper*, GOD had sent that fearful sickness amongst them; whereof some  
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were then sick, others weak, and many fall'n asleep, 1 Cor. 11: 29. that is, taken away by temporal death: Inſomuch that the Apoſtle ſaith, that every unworthy Receiver eats his own Judgment: temporal if he repents, eternal if he repents not: and that in ſo hainous a meaſure, as if he were guilty of the very Body and blood of the Lord, Verſe 27. whereof this Sacrament is a holy ſign and Seal. And Princes puniſh the indignity offered to their great Seal, in as deep a meaſure, as that which is done to their own Perſons, whom it repreſenteth. And how hainous the guiltineſs of Chriſt's Blood is, may appear by the miſery of the Jews, ever ſince they wiſhed his Blood to be on them and their children, Matth. 27: 35. But then thou wilt ſay: it were ſafer to abſtain from coming at all to the Holy Communion. Not ſo: for GOD hath threatned to puniſh the wilful neglect of his Sacraments, with eternal damnation both of Body and Soul, Num. 9: 13. Heb. 2: 9. Matt. 16. And it is the Commandment of Chriſt, *Take, eat, do this in remembrance of me*, 1 Cor. 11. and he will have his Commandment under the penalty of his curſe, obeyed. And ſeeing that this Sacrament was the greateſt token of Chriſt's love, which he left at his end to his friends, whom he loved to the end, John. 13: 1. therefore the neglect and contempt of this Sacrament muſt argue the contempt and neglect of his love, and blood-ſhedding: then which, no ſin in God's account can ſeem more haynous, Heb. 10: 28, 29. Nothing hinders why thou mayſt not come freely

to the Lord's Table : but because thou hadst rather want the love of God, than leave thy filthy sins. O come, but come a guest prepared for the Lord's Table, seeing they are *blessed, who are called to the Lamb's Supper*, Rev. 19:9. O come, but come prepared : because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver. (a)

This preparation consists in the serious consideration of three things. *First*, of the Worthiness of the Sacrament, which is termed to discern the Lord's Body. *Secondly*, of thine own unworthiness, which is to judge thy self. *Thirdly*, of the means whereby thou mayst become a worthy receiver, called Communication of the Lord's Body.

1. *Of the worthiness of the Sacrament.*

**T**He worthiness of this Sacrament is considered three ways. *First*, by the Majesty of the Author ordaining. *Secondly*, by the preciousness of the parts whereof it consisteth. *Thirdly*, by the excellency of the ends for which it was ordained.

1. *Of the Author of the Sacrament.*

The Author was not any Saint or Angel : but our Lord Jesus, the eternal Son of God. For it pertaineth to Christ only under the New Testament, to institute a Sacrament, because he only can

(a) *Efficacia Eucharistia non aequaliter se habet quoad omnes fideles, sed pro ratione fidei communicantium. Origen.*

can promise and perform the Grace that it signifieth. And we are charged to hear no voice but his in his Church, Matt. 17: 5. How sacred should we esteem the Ordinance that proceedeth from so Divine an Author?

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. *First*, the Earthly signs signifying: *Secondly*, the divine word sanctifying: *Thirdly*, the Heavenly graces signified.

*First*, The Earthly signs are *bread and wine*, 1 Cor. 11: 23, &c. Prov. 9: 5. in number two, but one in use.

*Secondly*, The divine Word, is the Word of *Christ's institution*; pronounced with *Prayers and blessings*, by a *lawful Minister*, (a) Heb. 5: 4. Num. 16: 40. 1 Cor. 10: 16. The Bread and Wine without the Word are nothing, but as they were before; but when the Word cometh to those Elements, then they are made a Sacrament; and God is present with his own ordinance, and ready to perform whatsoever he doth promise. The divine words of blessing do not change or annihilate the (b) substance of the bread & wine: (for if their substance did not remain, it could be

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(a) *Eucharistia sacramentum non de aliorum manibus quam presidentium sumamus. Tert. lib. de Coron. cap. 3. (b) Qui est à terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans, terrena & caelesti, Iren. lib. 4. cap. 30. Per sacramentum corporis & sanguinis Domini divina efficitur consortes naturæ, & tamen esse non desinit substantia vel natura panis & vini, Gelas. contr. Eutych.*



no Sacrament :) but it changeth them in use and in name. For, that which was before but common bread & wine to nourish mens bodies, is after the blessing, destinated to an holy use, for the feeding of the souls of Christians. And where before they were called bread and wine, they are now called by the name of those Holy things which they signifie, *The body and blood of Christ*: the better to draw our minds from those outward elements, to the Heavenly graces, which by the sight of our bodily eyes they represent, to the spiritual eyes of our faith. Neither did (a) Christ direct these words, *This is my body. This is my blood*, to the bread and wine, but to his Disciples: as appears by the words going before. *Take ye, eat ye.* Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramental Metonymy. And Mark notes plainly, that the words, *This is my Blood*, &c. *Were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup*, Mark 14: 23: 24. And afterwards in respect of the natural substance thereof, he calles that the fruit of the vine, which in respect of the spiritual signification thereof, he had before termed his blood, Verse 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him; and he bids us eat not simply his Body, but his Body

(a) *Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturae adjiciens. Theodoret. Dialog. I.*

as it was then broken, and his blood shed; which St. Paul expounds to be but *the Communion of Christ's Body, and the communion of his Blood*, 1 Cor. 10: 16. that is, an effectual pledge that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lord's death till he come from heaven*, 1 Cor. 11: 26. Acts 3: 21. and 1: 11. Heb. 8: 21. *and till we, as Eagles shall be caught up into the ayre to meet him*, Matt. 24: 27, 28. who is the blessed Carcase and life of our souls.

*Thirdly*, The spiritual graces are likewise two: the Body of Christ, as it was with the feeling of God's anger due to us, crucified: and his Blood, as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all, and given indeed to the faithful. These are the three integral parts of this blessed Sacrament, the Sign, the Word, & the Grace. The Sign without this Word, or this Word without the Sign, can do nothing, and both conjoyned are unprofitable without the Grace signified: but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as *Judas*, who (as *Austin* saith) received. (a) The Bread of the Lord, but not the Bread which was the Lord. Some receive the spiritual grace without the outward sign, as the Saint Thief on the Cross:

(a) *Panem Domini, non panem Dominum. Aug.*

Cross : and innumerable of the Faithful , who dying desire it , but cannot receive it through some external impediments : but the worthy Receivers , to their comfort , receive both in the Lord's Supper.

Christ chose Bread and Wine (rather than any other Elements) to be the outward signs in this blessed Sacrament : *First* , because they are easiest for all sorts to attain unto : *Secondly* , to teach us , that as mans temporal life is chiefly nourished by (a) bread , and cherished by wine : so are our souls by his *body and blood* sustained and quickned unto eternal life. Christ appointed Wine with the Bread to be the outward signs in this Sacrament , to teach us , *first* , that as the perfect nourishment of mans body consists both of meat and drink , so Christ is unto our souls not in part , but in perfection , both salvation and nourishment : *Secondly* , that by seeing the sacramental Wine apart from the Bread ; we should remember how all his precious blood was spilt out of his blessed body for the remission of our sins. The outward signs the Pastor gives in the Church , and thou dost eat with the mouth of thy Body : the spiritual grace Christ reacheth from heaven , and thou must eat it with the mouth of thy Faith.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable Ends or Fruits, for

(a) David calls bread the strength of mans heart, Psal. 104: 15. Isai, the stay of Bread chap. 1. Ezek. the staff of Bread, chap. 4: 26. Homer. *μυελὸς αἰδ' ἐστίν.*

for which this blessed Sacrament was ordained, are seven.

*Of the first End of the Lord's Supper.*

1. To keep Christians in a continual remembrance of that propitiatory Sacrifice, which Christ, once for all, offered by his Death upon the cross, to reconcile us unto God. *Do this* (saith Christ) *in remembrance of me*, Matt. 26. 16. 1 Cor. 11: 25. And (saith the Apostle, 1 Cor. 11: 26.) *As oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord's death till he come.* And he saith, Gal. 3: 1. that (by this Sacrament, and the preaching of the Word) (a) *Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them*: for the whole action representeth Christ; the breaking of the blessed Bread, the crucifying of his blessed Body: and the pouring forth of the sanctified wine, the shedding of his holy Blood. Christ was once in himself really offered: but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithful.

Hence the Lord's Supper is called a propitiatory Sacrifice, not properly or really, but figuratively, because it is a memorial of that propitiatory sacrifice, which Christ offered upon the Cross. And to distinguish it from the real Sacrifice, the Fathers call it the (b) *unbloody Sacrifice*. It is also called the

(a) *Quotidie nobis Christus crucifigitur*, Aug. Psal. 95.

(b) *Incruentum sacrificium*. If it be unbloody, because it is void of blood, then it is not Christ's natural body. If because it is offered without shedding of blood, then it is not available for the remission of sins, Heb. 9: 3, 1.

the Eucharist, because that the Church in this action offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption, effected by the true and only expiatory Sacrifice of Christ upon the Cross. If the sight of Moabs King, sacrificing on the wall his own son, to move his gods to rescue his life, 2 Kings 3: 27. moved the assailing Kings to such pity; that they ceased their assault, and raised their siege: how should the spiritual sight of God the Father, sacrificing on the Cross his only begotten Son, to save thy soul, move thee to love *God thy Redeemer*, and to leave sin, that could not in justice be expiated by any meaner ransom?

*Of the second End of the Lord's Supper.*

(a) 2. To confirm our Faith: for God by this Sacrament doth signifie and seal unto us from Heaven, that according to the promise and new covenant which he hath made in Christ; he will truly receive into his Grace and Mercy all penitent believers, who duly receive this holy Sacrament, and that for the merit of the death and passion of Christ, he will as verily forgive them all their sins; as they are made partakers of this Sacrament. In this respect the holy Sacrament is called *The Seal of the New Covenant, and remission of sins*, Rom. 4: 11.

Matth.

(a) *Christi cum Patre & Spiritu Sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat, Aug. de fid. ad Per. Diac. cap. 16. Cum frangitur hostia, dum sanguis de calice in ora fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ipsiusque sanguinis de latere effusio designatur? Can. dist. 2. de can. sec. Cum frangitur. 37.*

Matth. 26: 28. 2 Cor. 11: 25. In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with *Samsons* Mother, Jud. 13: 13. *If the Lord would kill us, he would not have received a burnt offering, and a meat offering at our hands, neither would he have shewed all those things, nor would at this time have told us such things as these.*

*Of the third End of the Lord's Supper.*

3. To be a pledge and symbole of the most near and effectual Communion which Christians have with Christ, 1 Cor. 10: 16. *The Cup of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* that is, a most effectual sign and pledge of our communion with Christ. This union is called Joh. 14: 16. *abiding in us*, 1 Cor. 16: 17. *joyning to the LORD*, Ephes. 2: 17. *dwelling in our hearts*: and set forth in the holy Scriptures by divers Similees. First, of the *Vine and branches*, Joh. 15: 5. Secondly, of the *Head and body*, Eph. 2: 35. Col. 1: 18. Rom. 12: 4, 5. Thirdly, of the *Foundations and building*, Ephes. 3: 19, 20. Fourthly, of *one Loaf* confectioned of many grains, 1 Cor. 10: 27. Fifthly, of the *Matrimonial union* 'twixt Man and Wife, Eph. 5: 31, 32. Rev. 21: 2. and such like. And it is threefold betwixt Christ and Christians. The first is *natural*, betwixt our *humane nature*, and Christs *divine nature* in the person of the Word. The second is *mystical*, betwixt our persons absent from the Lord, and the person of the Christ, God

God and Man, into one mystical Body. The third is celestial, betwixt our persons present with the Lord, and the person of Christ a Body glorified: these three conjunctions depend each upon other. For, had not our nature been first Hypostatically united to the Nature of God in the second person; we could never have been united to Christ in a Mystical Body. And if we be not in this life (though absent) united to Christ by a Mystical union, we shall never have communion of glory with him in his Heavenly presence. The Mystical communion (chiefly here meant,) is wrought betwixt Christ and us by the Spirit of Christ, apprehending us; and by our Faith (stirred up by the same Spirit) apprehending Christ again. Both which Saint Paul doth most lively express; I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus, Phil. 3:12. How can he fall away that holdeth, & is so firmly holden? This union he shall best understand in his Mind, who doth most feel it in his Heart. But of all other times, this union is best felt, & most confirmed, when we do duely receive the Lord's Supper. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by Faith and the Holy Ghost, as by the cords of Love, nearer and nearer to his Holiness.

From this communion with Christ, there followeth to the faithful many unspeakable benefits.

As first, Christ took by *imputation* all their sins and

and guiltiness upon him, to satisfie *God's Justice* for them, and he freely gives by *imputation* unto us all his righteousness in this life, and all his right unto eternall life when this is ended: and counteth all the *good or ill* that is done unto us, as done unto his *own person*. 2 Cor. 5: 21. Rom. 4: 25. 2 Pet. 2: 14. Phil. 3: 9.

*Secondly*, there floweth from Christ's nature into our nature, united to him, the *lively Spirit and breath of Grace*, which reneweth us to a spiritual life: and so sanctifieth our *minds, wils, and affections*, that we daily grow more and more conformable to the *Image of Christ*, Matth. 25: 35. Acts 9: 4. Matth. 25: 45. Zach. 2: 8. Eph. 4: 23, 24. Rom. 8: 29.

*Thirdly*, he bestoweth upon them all saving graces, necessary to attain eternal life, as the sense of God's love, the *assurance of our Election*, with *regeneration, justification, and grace to do good works*; 2 Cor. 3: 18. John 15: 5. and 1: 16. till we come to live with him in his heavenly Kingdome. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy Body, and to beware of all uncleanness & filthiness: knowing that they live in Christ, or rather, that *Christ liveth in them*. From this union with Christ (seald unto us by the Lords Supper) S. Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *idolatry*, 1 Cor. 10: 16. and *Adultery*, 1 Cor. 16: 15, 16.

*Lastly*, from the former Communion twixt Christ and Christians, there flows another Com-  
O munio



munion, twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lords Supper, in that the whole Church, being many, do all communicate of one Bread, in that holy action, 1 Cor. 10: 17. *We being many, are one Bread, and one Body*, for we are all partakers of that one Bread: that as the Bread, which we eat in the Sacrament, is but one, though it be confected of many grains; so all the Faithful, though they be many, yet are they but *one mystical body under one Head*; which is Christ. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might be one John 17: 11, 21, 22, 23, 26. to teach us at once, how much this Unity pleaseth him. This Union betwixt the faithful, is so ample, that no distance of place can part it: so strong that death cannot dissolve it: so durable, that time cannot wear it out: so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of soul is termed the *communion of Saints*, which Christ directeth by six special means: *First*, by governing them all by one and the same holy Spirit. *Secondly*, by enduing them all with one and the same Faith. Ephes. 4: 5. *Thirdly*, by shedding abroad his *own Love* into all their hearts. Rom. 5: 5. *Fourthly*, by *regenerating* them all by one and the same Baptism. Tit. 3: 6. Ephes. 4: 5. *Fifthly*, by nourishing them all with one and the same spiritual Food. 1 Cor. 10: 17. & 11: 33. *Sixthly*, by being one quickening Head, of that one Body of his Church,

Church, which he reconciled to God in the body of his flesh. Col 1: 18. & 22. Hence it was, that the multitude of Believers in the Primitive Church, were of *one heart* and of *one soul*, in *truth, affection, and compassion*. Acts 4: 32. And this should teach Christians to love one another: seeing they are all membres of the same holy and mystical Body, where of Christ is the head: And therefore they should have all a Christian sympathy, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity; and naturally to relieve one anothers wants.

*Of the fourth End of the Lords Supper.*

4. *To feed the souls of the Faithful in the assured hope of life everlasting.* For this sacrament is a signe and pledge unto as many as shall receive the same according to Christs Institution: that he will, according to his promise, by the vertue of his crucified body and blood, as verily feed our souls to life Eternal; as our bodies are by bread & wine nourished to this temporal life. And to this end Christ in the Action of the sacrament, (a) *really giveth* his very body and blood to every faithful Receiver. Therefore the sacrament is called the *communion of the body and blood of the Lord*. And

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(a) *Audio quid verba sonent: neque enim mortis tantum ac resurrectionis sue beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est, vere nobis in cena dari Christi corpus, ut sit animis nostris in cibum salutare. Calv. in Commens. in 1 Cor. II: vers 26. 1 Cor. 10: 16.*

(a) communication is not of things absent, but present; neither were it the Lord's Supper, if the Lord's body and blood were not there. Christ is verily present in the sacrament, by a double Union: where of the first is spiritual, twixt Christ and the worthy Receiver. The second is sacramental, twixt the body and blood of Christ, & the outward signs in the sacrament. The former is wrought by means that the same holy spirit, dwelling in Christ and in the faithful, (b) incorporateth the faithful, as members unto Christ their Head, and so makes them one with Christ, and partakers of all the graces, holiness, and eternal glory which is in him, as sure and as verily as they hear the words of the promise, & are partakers of the outward signs of the holy Sacrament. Hence it is, that the Will of Christ is a true Christians will: and the Christians life is Christ, who liveth in him, Gal. 2: 20. If you look to the things that are united, this Union is essentiall. If to the truth of this Union, it is real. If to the manner how it is wrought, it is Spiritual. It is not our Faith, that makes the body and blood of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but receive and apply unto our souls, those heavenly graces which are offered in the Sacrament. The

(a) *Quod se nobis communicat, id fit arcana Spiritus Sancti virtute, quæ res, locorum distantia disjunctas, ac procul diffitas non modo aggregare, sed coadunare in unum potest Cal. in Cor. 11. 25.* (b) *Hæc (sc. corpus & sanguis Domini) accepta atque hausta id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. 1. 3. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas, B. Agnus dictum apud Ambr.*

The other, being the Sacramental union, is not a *Physical* or *Local*, but a *spiritual* conjunction of the earthly signs, which are Bread & Wine, with the heavenly graces, which are the Body and blood of Christ in the act of receiving: as if by a mutual relation they were but one and the same thing. Hence it is, that in the same (a) instant of time that the worthy Receiver eateth with his mouth the bread and wine of the Lord: he eateth also with the mouth of his Faith, the very body & blood of Christ. Not that (b) Christ is brought down from heaven to the Sacrement; but that the holy Spirit, by the Sacrament, lifts up his mind unto Christ, not by any local mutation, but by a devout affection: so that in the holy *contemplation of Faith*, he is at that *present with Christ*, & *Christ with him*. And thus believing and meditating how Christ his body was crucified, & his precious blood shed for the remission of his sins, & the reconciliation of his Soul unto God: his Soul is hereby more effectually fed in the assurance of eternal life, then bread and wine can nourish his body to his temporal life. There must be therefore of necessity in the

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(a) *Corpus non adest cum pane; omou, id est, simul loco, sed amou, id est, simul tempore.* (b) *Quum cana celestis sit actio, minime absurdum est, Christum in cælo manentem à nobis recipi, Calv. in 1 Cor. 12: 15.* (c) *Fidem mitte in calum, & eam in terris tanquam presentem tenuisti. Aug. Epist. 3. ad Velus. Fidem quum dico, non intelligo quamlibet opinionem, sed fiduciam. quæ, quum audis panem tesseram esse corporis Christi, non dubita impleri à Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale tibi esse alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi. Calv. ibid.*

Sacrament, both the outward signs to be visible seen with the eyes of the body, and the body and blood of Christ to be *spiritually discerned* with the *Eye of Faith*. But the form how the Holy Ghost makes the body of Christ, being absent from us in place, to be present with us by our union. *S. Paul* terms a great *Mystery*; *Eph. 5: 23.* such as our understanding cannot worthily comprehend. The Sacramental bread & wine therefore are not bare signifying signs, but such as wherewith Christ doth indeed exhibite & give to every worthy Receiver, not (a) only his Divine vertue and efficacy, but also his very body & blood, as verily as he gave to his Disciples the holy Ghost, by the sign of his sacred Breath; or Health to the diseased, by the word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, than the *exquisite*st comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that blessed bread, which being eaten, opened the eyes of the *Emmanuelites*, that they knew Christ. *Luke 24: 30, 31.* This is that Lordly Cup, by which we are all made to drink into one spirit: *1 Cor. 12: 13,* This is that Rock, flowing with Honey, *1 Sam. 4: 27.* that reviveth the fainting spirit of every true *Jonathan*, that tastes it with the mouth of Faith: This is that Bar-  
ley

(a) *Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipse coalescimus, Calvin. ibid.*

*ley Loaf*, Judg. 7: 13. which tumbling from above, strikes down the tents of the *Midianites* of infernal darkeness. *Elias Angelical Cake & water* preserved him forty days in Horeb, 1 Kin. 18: 6, 7. and *Manna* (*Angels food*) fed the Israelites forty years in the Wilderness, Ps. 78: 24, 25. Numb. 16: 35. but this is that true *bread of life*, and heavenly *Manna*, Joh. 6: 32, 35, 49, 50. which if we will duely eat, will nourish our Souls for ever unto life eternal. Joh. 6: 51, 58. How should then our souls make unto *Christ* that Request from a spirituall desire, which the *Capernaïtes* did from a Carnal motion? Lord, evermore give us this bread, Joh. 6: 35.

*Of the fifth End of the Lord's Supper.*

5. To be an assured pledge unto us of our Resurrection. The Resurrection of a Christian is twofold: first, the *spiritual* resurrection of our souls, in this life from the death of sin, called the first Resurrection, Joh. 5: 3. Rom. 6: 4, 5, 12. because that by the trumpet voyce of Christ in the preaching of the Gospel, we are raised from the death of sin to the life of grace: *Blessed and holy is he* (saith St. John, Rev. 20: 6.) *who hath part in the first Resurrection: for on such the second death hath no power.* The Lord's Supper (a) is both a mean and a pledge unto us of this spiritual and first Resurrection. *He that eateth me, even he shall*  

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live

(a) Hinc apud priscos Sacramentum baptismi appellabatur, Salus; Sacramentum vero Domini corporis, Vita, Aug. l. 1. de peccatorum meritis, c. 14.

*live by me*: Joh. 6: 57. And then are we fit Guests to sit at the Table with Christ, when like Lazarus we are raised from the death of sin, to newness of life, Joh. 17: 2.

The truth of this first resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and Practice of Piety, thy hearth answereth with *Samuel, Here I am; speak, Lord, for thy servant heareth.* 1 Sam. 3: 10. And with *David, O God my heart is ready.* Psalm 108: 1. And with *Paul, Lord, what wilt thou have me to do?* Acts 9: 9. Then surely, thou art raised from the death of sin and hast thy part in the first Resurrection: but if thou remainest Ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, &c. then surely thou hast but *a name that thou livest, but thou art dead*, Rev. 3: 1. as Christ told the Angel of the Church of *Sardis*, and thy soul is but as salt to keep thy body sweet.

Secondly, the corporall resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. He that eateth my flesh, & drinketh my blood hath eternal life, and I will raise him up at the last day, Joh. 6: 54. For this Sacrament signifieth and sealeth unto us, that Christ died and rose again for us, and that his (a) flesh quickneth and

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nourisheth us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our Head is risen; all the members of the body shall likewise surely rise again. For how can those bodies, which (being the weapons of Righteousness; Rom. 6: 13. Temples of the Holy Ghost, 1 Cor. 6: 19. and members of Christ) have been (b) fed and nourished with the Body and Blood of the Lord of life, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried & laid to sleep in the Lord. And their burial places are termed the *beds* and *dormitoires* of *Saints*, Isay. 26: 19, 24. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as Malefactors out of the Goal, to receive their sentence, & deserved execution: but the Elect shall arise by vertue of Christs resurrection, and of the communion which they have with him, as with their Head. And his resurre-

## O 5

## ction

(a) *Hinc panis & vinum a veteribus nominantur symbola resurrectionis.* Con. Nican. John 6: 51. *Car. Christi non in se, sed in verbo ipsi hypostatice unito vivifica est:* Cyr. in Joh. 10. 13. *Et quia est propria caro verbi cuncta vivificantis.* Synod. Ephes. *ad Reginas Vivificat.* 1. *Ratione meriti obedientie, quia Christi caro pro credentibus oblata fuit in Sacrificium.* 2. *Ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem perungere, nisi carne illa Christi mediante; & quatenus carni illi quasi membra sumus insiti.* Caro non prodest. John 6: 63. i. e. *Carnalis opinio non conveniet cum mysterio manducationis carnis Christi.* (b) *Quo modo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur?* Iren. lib. 4. c. 34.



tion is the (a) cause and assurance of ours. The (b) resurrection of Christ, is a Christians particular faith: and the (c) resurrection of the dead, is the child of Gods chiefest confidence. Therefore Christians, in the primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed*.

*The sixth End of the Lord's Supper.*

6. To seal unto us the assurance of everlasting life. Oh, what more wished or loved, than life! or what do all men naturally more, either (d) fear or abhor than death! Yet is this first death nothing if it be compared with the second death; neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us. *That if any man eat of this bread, he shall live forever: and the bread that I will give, is my flesh, which I will give for the life of the World.* Joh. 6: 53. He therefore, who duly eateth of this holy Sacrament, may truly say not only, *Credo vitam eternam*, I believe the life everlasting: but also, *Edo vitam eternam*, I eat life everlasting. And indeed this is the true tree of life,

(a) *Christi resurrectio in qua nostra immititur, communis resurrectionis fide jussor est, Theod.* (b) *Mortuum esse Christum etiam Pagani credunt: surrexisset vero propria Fides est Christianorum. Aug. l. 10. con, Faust. cap. 19.* (c) *Tota fiducia Christianorum est resurrectio mortuorum Tert. l. 5. de resurrect. Carn.* (d) *Omnium terribilium terribilissimum visus, Arist.*

life, which God hath planted in the midst of the Paradise of the Church : And whereof he hath promised to give every one that overcometh, to eat. Rev. 2: 7. And this Tree of Life, by infinite degrees excelleth the Three of Life that grew in the Paradise of Eden, for that had his root in the earth, this from Heaven: that gave but life to the body, this to the Soul; that did but preserve the life of the living; this restoreth life to the dead. The leaves of this tree, heal the Nations of believers, and it yields every Moneth a new manner of fruit, Rev. 22: 6. which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every month taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh End of the Lord's Supper.*

(a) 7. To bind all Christians, as it were by an oath of fidelity, to serve the one onely true God: and to admit no other propitiatory Sacrifice for sins, but that one reall Sacrifice which by his death Christ once suffered, and by which he finished the sacrifice of the Law, and effected eternal Redemption, and Righteousness for all believers. And so to remain for ever a publick mark of profession, to distinguish Christians from all Sects, and false Religions. And seeing that in the Mass there is a strange Christ adored: not he that was

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born

(a) *Milites Sacramento erant jurati & obstricti ad prosequendum soli imperatori fidelitatem & obedientiam.*

born of the Virgin *Mary* but one that is made of a water Cake : and that the offering up of this Breaden god is thrust upon the Church , as a propitiatory Sacrifice for the quick and the dead : all true Christians , upon the danger of wilful perjury , before the Lord Chief Justice of Heaven and Earth , are to detest the Mass , as the Idol of Indignation , which is most derogatory to the all sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper , we all swear , that all reall Sacrifices are ended by our Lords death : and that his Body and Blood once crucified and shed , is the perpetual food , and nourishment of our souls.

2. *How to consider thine own unworthiness.*

**A** Man shall best perceive his own unworthiness . by examining his life , according to the Ten Commandments of Almighty God. Search therefore what duties thou hast omitted , and what vices thou hast committed , contrary to every one of the Commandments , remembering , that without *repentance* and *Gods mercy* in Christ , the *Curse of God* , containing all the miseries of the life , and everlasting torments in Hell fire when this is ended , is due to the breach of the least of Gods Commandments. Deut. 27 : 26. Gal. 3 : 10. And having taken a due survey both of thy sins and miseries , retire to some secret place , and there putting thy self in the sight of the Judge , as a guilty malefactor standing at the Bar

to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fists; & bedewing thy cheeks with thy tears, confess thy sins, and humbly ask him mercy and forgiveness; in these or the like words.

*An humble confession of sins, to be made unto God, before the receiving of the Holy Communion.*

**O** GOD and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed against heaven and against thee. I am ashamed of my self, and confusion seems to cover my face as a vail: for which of thy commandments have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Lawes (a) For the love of my heart hath not so intirely cleaved unto thy Majesty, as to vain and earthly things: I have not feared thy Judgments, to deterre me from sins, not trusted to thy Promises, to keep me from doubting of my temporal, or from despairing of mine eternal state, I have (b) made the Rule of thy divine worship to be what my mind thought fit, not what thy word prescribed: finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather than to behold him (c) crucified in his Word, and Sacrament, after his own ordinance, where I (d) should never use thy Name whereat

(a) The 1 Commandment. Deut. 6: 6. Matth. 13: 37, 38. Levit. 19: 14. Ps. 22: 5, 6. Ps. 38: 8. (b) The 2 Commandment. Deut. 12: 32. Mat 15: 9. (c) Gal 3: 5. (d) The 3 Commandment. Phil. 2: 10. Eccl. 4: 17. 1 King. 19: 16. Jer. 5: 2.

(whereat *all knees do bow*) but with religious reverence, nor any part of thy worship, without due preparation and zeal: I have blasphemously abused thy holy name, to rash and customary oathes; yea, I have used oathes by thy sacred name (*a*) and false covers of my filthy sinnes. And I have been present at thy service oft times more for ceremony, than conscience, and to please men more than to please thee, my gracious God.

Where I should sanctifie (*b*) thy *Sabbath Day*, by being present at the public exercises of the Church, and by meditating privately on the Word and Works of God, & by visiting the sick, and relieving of my poor (*c*) *brethren*: alas, I have thought those holy Exercises a burden, because they hindred my vain sports: yea, I have spent many of thy Sabbaths in mine own prophane pleasures, without being present at any part of thy divine worship. (*d*) Where I should have given all due reverence to my Naturall, Ecclesiastical, and Politick parents, I have not shewed that measure of dutie and affection to them, which their care hath deserved. I have not had thy *Ministers* in such *singular love for their works sake*, as I ought; but I have taunted at their zeal, and hated them, because they reprov'd me justly. And I have carried my self contemptuously against thy Magistrates and Ministers, though I  
knew

(*a*) Here confess thy rash & false swearing. (*b*) The 4 Commandment. Acts 20:7. (*c*) 1 Cor. 16:2. Here confesse thy travelling on the Sabbath, & thy leaving that holy exercise to go to sporting or feasting, (*d*) The 5 Commandments 1 Thess. 5: 13. Gal. 4: 15.

knew that it is thine Ordinance, that I should be obedient unto them (a).

Where I should be (b) *slow to wrath*, and (c) *ready to forgive offences*, and not suffer the Sun to go down upon my wrath, but to do good for evill, loving my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat thy holy Supper. (d)

Where (e) I should keep my mind from all filthy lusts, and my body from all uncleanness: O LORD, I have defiled both, and made my heart a Cage of all impure thoughts, and my mind a very Stye of the unclean spirit. Yea, the remedy which thou (Lord) hast ordained for incontinency, could not contain me within the bounds of chastity: for by doating on Beauty, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh.

(f) Where I should have lived in uprightness, giving every man his due, being contented with mine own estate, and living conscionably in my lawful calling, should be ready (according to mine

(a) Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors. The 6 Commandment. Prov. 9: 11. (b) Eph. 4: 31. Mark. 5: 44. (c) Here confesse thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly, or cruelly (d) The 7 Commandment. 1 Thessl. 4: 3. &c. Rom. 6: 15. Here confess unto God thy secret pollutions, fornication or adultery, if Satan hath so far prevailed over thee. (e) The 8 Commandment. (f) Eph. 4: 28. Luke 6: 34. 35. Lev. 15: 35.

mine ability) to lend and give unto the poor: Oh Lord, I have by oppression, extortion, bribes, cavillation, & other indirect dealings, under pretence of my calling and office, robbed and purloyned from my fellow Christians, yea, I have received, and suffered Christ, where I was trusted many a time in his poor members, to stand hungry, cold and naked at my door, and hungry, cold and naked, to go away succourless, as he came: and when the leanness of his cheeks pleaded pitty, the hardness of my heart would shew no compassion. (a)

(b) Where I should have made conscience to *speak the truth in simplicity*, without any fallhood, *prudently* judging aright, and *charitably* construing all things in the best part, and should have defended the *good name* and *credit* of my neighbour; alas (vile wretch that I am) I have belyed and slandered my fellow-brother, and as soon as I heard an ill report, I made my tongue the instrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my self, I was so far from Psalm 15: 3. *speaking, good word*, in defense of his good name; that it tickled my heart in secret to hear one, that I envied, to be taxed with such a blemish. though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious and

(a) Here confess if thou hast secretly stolen, or openly robbed any thing, or hast detained from any fatherless child that which is his by right. (b) The 9 Commandment, Zach. 8: 16, Matt. 19: 16, 1 Cor. 13: 7,

and advantage of pernicious lyes : herein shewing my self a right *Cretian*, rather than an upright *Christian*. (a)

And lastly (O Lord) where I should have rested fully contented with that portion which thy Majesty thought meetest to bestow upon me in this pilgrimage : and rejoyce in anothers good as in mine own : alas, my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours Land; yea, secretly wishing such a man dead, that I might have his living or office : coveting rather those things which thou hast bestowed on another, rather than being thankful for that which thou hast given unto my self. Thus I, O LORD, who am a *car-nall sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments, from the first to the last, from the greatest unto the least; and here I stand guilty before thy Judgment-seat, of all the branches of all thy Laws, and therefore lyable to thy curse, and all the miseries that Justice can powr forth upon so cursed a creature. And whither shall I go for deliverance from this misery? Angels blush at my rebellion, and will not help me: Men are guilty of the like transgression, and cannot keep themselves. Shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord: for that  
were

(.) Here confess, if thou hast belyed or slandered thy neighbour, or not spoken the truth, to cleat his innocency when thou wast called thereto. Tit. 1:12. The 10 Commandment. Heb. 13: 5. 1 Tim. 6: 6. Phil. 4: 11, 12.



were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to thy *Throne of Grace*, Heb. 4. where mercy reigns to pardon abounding sins, and out of the depth of my miseries, I will cry with *David*, Psalm 130: 1. for the *depth* of thy *mercies*, *Though thou shouldest kill me with afflictions, yet will I, like Job, put my trust on thee.* Job. 13: 12. *Though thou shouldest drown me in the Sea of thy displeasure, with Jonas, Jonas 2: 2. yet will I catch such hold on thy mercy, that I will be taken up dead clasping her with both my hands.* And though thou shouldest cast me into the bowels of Hell, as *Jonas* into the *Body of the whale*: yet from thence would I cry unto thee; (O God the *Father of Heaven*, O *Jesus Christ the Redeemer of the World*, O *Holy Ghost my sanctifier*, three persons, and one eternal God, have mercie upon me a miserable sinner.) And seeing the goodness of thine own nature first moved thee to send thine only begotten Son to dye for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent Soul, who being displeased with herself for sin, desireth to return to serve, and please thee in newness of life: and reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood, which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blef.  
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fed Sacrament of thy precious Body and blood, O LORD, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my soul, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgments, which my sins have deserved, may never have power either to confound me in this life, or to condemn me in the world which is to come: for my steadfast faith is, that *thou hast dyed for my sins, and risen again for my justification.* This I believe, O Lord, *help mine unbelief.* Work in me likewise, I beseech thee, an unfained Repentance, that I may heartily bewail my former sins, and loath them, and serve thee henceforth in newness of life, and greater measure of holy devotion. And let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and pledges of my communion with thee, thou mayest henceforth so dwell by thy Spirit in me, and I so live by faith in thee, that I may carefully walk all the days of my life in Godliness and Piety towards thee, and in Christian Love and Charity towards all my Neighbours, that living in thy fear, I may dye in thy favour, and after death be made partaker of eternal life, through Jesus Christ my Lord and only Saviour, Amen.

3. *Of the means whereby thou mayest become a worthy Receiver.*

**T**Hese Means are duties of two sorts the former respecting God; the latter our Neighbour.  
Those

Those which respect GOD, are three: *first*, sound knowledge: *secondly*, true faith: *thirdly*, unfained repentance. That which respecteth our Neighbour, is but one, sincere charity.

1. Of sound Knowledge requisite in a worthy  
Communeant.

Sound knowledge, is a sanctified understanding of the first Principles of Religion. Heb. 6: 1, 2. As first, of the Trinity of persons in the unity of the Godhead. Secondly, of the creation of Man, and his Fall. Thirdly, of the curse and misery due to sin. Fourthly, of the natures, and Offices of Christ, and redemption by faith in his death, especially by the doctrine of the Sacrement, sealing the same unto us. Joh. 17: 3. 1 Tim. 2. 4. 5. 1 Cor. 12: 29. 2 Cor. 12: 5. For, as an house cannot be built, unless the foundation be first laid, no more can Religion stand, unless it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither believe nor do the same. Far as worldly business cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in divine and spiritual matters. And yet in temporal things a man may do much more by the light of nature: But in religious mysteries, the more we relye upon natural reason, the further we are from comprehending *spiritual truth*. 1 Cor. 2: 14. Rom. 8: 7. Which discovers the fearful estate of those who receive without knowledge, and

and the mere fearful estate of those Pastors, who minister unto them without Catechizing.

2. *Of sincere Faith, required to make a worthie Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, & do believe it, and tremble. Jam. 3: 19. Heb. 4: 2. but a true perswasion of all those things, whatsoever the Lord hath revealed in his Word: & also a particular application of Christ unto a mans own Soul, of the offers of mercy, which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits do belong unto him as well as to any other. For first: if we have not the righteousness of Faith, Rom. 4: 11. the Sacrament seals nothing unto us, and every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith, we communicating on Earth, cannot apprehend Christ in Heaven: For as he dwelled in us by Faith, Ephes. 3: 15. so by faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences that our receiving is acceptable unto God, Heb. 11: 6. Rom. 14: 23.

3. *Of unfained repentance, requisite for a true communicant.* Isa. 55: 7. Eze. 33: 11. Acts 16: 25: and. 3: 10. Luke 1: 74, 75,

*True repentance is a holy change of the mind, when*

when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days. For as he that is gluttied with *meat*, is not apt to eat Bread: so he that is stunted with sins, is not fit to receive Christ. And a conscience defiled with willful filthiness, makes the use of all holy things unholy unto us. Our sacrificed spotless Paschever cannot be eaten with the sower Leaven of malice and wickedness, saith Paul 1 Cor. 5: 8. Neither can the old bottles of our corrupt and impure consciences, retain the new wine of Christs Precious blood, as our Saviour saith Mark 2: 22. We must therefore truly repent, if we will be worthy partakers.

1. *The duties to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others who have offended us, & after reconciliation, an outward unfained testifying of the inward affections of our hearts, by gestures, words, and deeds, as oft as we meet, & occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God, Matt. 5: 23, 24. Secondly, because one chief end, wherefore the *Lords Supper* was ordained, is, to confirm Christians love one towards another, Joh. 13: 14, 34, 35. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him,

Mat.

Mat. 6: 12, 14, 16, & 18: 25. Thus far of the first sort of duties which we are to perform before we come to the Lords Table, called Preparation.

2. Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation

**T**HIS Exercise of spiritual Meditation, consists in divers points. First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ, to be a Guest at his holy Table, and how lovingly he inviteth thee: *Ho, everyone that thirsteth; come ye to the waters of life, &c. Come, buy wine and milk without money and without price: eat ye that which is good, let your soul delight it self in fatness* Isa. 54: 1, 2. *Take ye, eat ye; this is my body, which was broken for you: drink ye all of this; for this is my blood, which was shed for the remission of your sins.* Math. 26: 26, 27, 28, &c. What greater honour can be vouchsafed; than to be admitted to sit at the Lords own Table? What better fare can be afforded, than to feed of the Lords own body & blood? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in *Jerusalem*; 2 Sam. 19: 3. how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and

and that with his own most holy body & blood?

Secondly, As *Abraham*, when he went up to the *Mount*, to sacrifice *Isaac* his son, *Gene. 22: 5.* left his servants beneath in the valley; so when thou comest to the spiritual Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thou mayest wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy self, how precious and venerable is the Body and Blood of the Son of God, who is the Ruler of heaven and earth: the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be judged at the last day, and thou among the rest. And how that it is he, who having been crucified for thy sins, offereth now to be received by faith into thy soul. On the other side, consider how sinfull a creature thou art; how altogether unworthy of so holy a Guest? how il deserving to taste of such sacred food, having been conceived in filthiness & wallowing ever since in the mire of Iniquitie, bearing the Name of a Christian, but doing the workes of the Devil: adoring Christ with an *Ave Rex*, Hail King, in thy mouth, but spitting Oathes in his face, and crucifying him anew with thy graceless actions,

*Fourthly*, ponder then, with what face darest thou offer to touch so holy a body with such defiled hands? Or to drink such precious Blood with so lewd and lying a mouth, or to lodge so blessed a Guest in so unclean a stable! For if the

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*Bethlemites* were slain for but looking irreverently, into the Ark of the old Testament, what judgment mayest thou justly expect, who with such impure eys and heart, art come to see and receive the Ark of the New Testament, in which *dwelleth all the fulness of the Godhead bodily?* Col. 2: 9.

If *Vzra* for but touching (though not without zeal) the Ark of the covenant, was *strucken with sudden death.* 2 Sam. 6: 7. what stroak Divine judgment mayest thou not fear, that so rudely, with unclean hands, dost presume to handle the Ark of the eternal Testament, wherein are hid all the Treasures of Wisdom and knowledge?

If *Joim Baptist* (the holiest Man that was born of a Woman) thought himself *unworthy* to bear his shoes, Matth. 3: 11. (O Lord) how unworthy is such a profane wretch, as thou art, to eat *his holy flesh*, and to drink his *precious blood*.

If the blessed Apostle Saint *Peter*, seeing but a glimpse of Christ's *almighty* power, thought himself *unworthy* to stand in the same boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the infiniteness of his Grace and Mercy displayed?

If the Centurion thought that the *roof of his house* was not worthy to harbour so divine a Guest, Matt. 8: 8. what room can there be fit under thy ribs, for Christ's holiness to dwell in?

If the Blood-issued sick Woman feared to touch the *Hem of his Garment*; how shouldest thou tremble to eat his flesh, and to drink his Allhealing blood?

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Yet



Yet if thou comest humbly, in Faith, Repentance, & Charity, abhorring thy sinspast, and purposing unfainedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge: and this sacrament shall seal unto thy soul, that all thy sins and the Judgments due unto them, are fully pardoned, and clean washed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect: but to help penitent sinners unto perfection. Christ came *not to call the righteous, but sinners to Repentance.* Matth. 9: 12, 13. And he saith, *that the whole need not the Physician, but they that are sick.* Matth. 11: 28. Those hath Christ called, and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth, that not one Sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick Soul in this Fountain of Christ's blood; and doubtless according to his promise, Zachar. 13: 1. thou shalt be healed of all thy *sins*, and *uncleanness*. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred from this Sacrament.

*Fifthly*, meditate, that Christ left this Sacrament unto us as the chief Token and Pledge of his Love: not when we would have made him a King. John 6: 15. (which might have seemed a requital of kindness) but when Judas and the High Priests were conspiring his death, (therefore wholly of his' meer favour.) When Nathan would

would shew *David* how entirely the poor man loved his sheep that was killed by the rich man: *he gave her (saith he) to eat of his own morsels, and his own cup to drink*, 2 Sam. 1: 2, 3. And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink; for the spirituall and eternal nourishment? If then there be any love in thine heart, take the cup of *Salvation* into thine hand, and pledge his *love with love* again, Psalm 116: 11.

*Sixthly*, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever: and settle thy meditations onely upon those holy actions and rites: which according to Christs institution are used in and about the holy Sacraments. For it hath pleased God (considering our weakness) to appoint those Rites as means, the better to lift up our minds to the serious contemplation of his heavenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lord's Table, and consecrating them by Prayer, and the rehearsal of Christ's institution, to be a holy Sacrament of the blessed Body and Blood of Christ, then meditate, how God the Father, of his meer love to mankind, set apart and sealed his only begotten Son, to be the Allsufficient means, and only Mediatour to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that Jesus Christ the eternal Son of God was put to death, and his blessed Soul and Bodie (with the sence of Gods anger) broken a sunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thine eyes: and withal call to mind the hainousness of thy sins, and the greatness, of God's hatred against the same, seeing God's justice could not be satisfied, but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate: That the King (who is the Master of the Feast) stands at the table to see his Guests; & looketh upon thee whether thou hast on thee the (a) *Wedding garment*, Matth. 22: 11. Think also, that all the holy *Angels*, that attend upon the Elect in the Church, and do desire to behold the celebration of these holy *Mysteries*, do observe thy reverence and behaviour. 1 Cor. 11: 10. Ephes. 1: ult. 1 Pet. 1: 12. Let, thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

*A sweet Soliloquie to be said betwixt the consecration and receiving of the Sacrament.*

*Is it true indeed, that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to contain thee: 1 King. 8: 27. how much*

(a) This wedding Garment is righteousness & true holiness, Rev. 19: 8. Ephes. 4: 24.

*much more unable is the soul of such a sinful creature as I am to receive thee!*

But seeing it is thy blessed pleasure, to come thus to sup with me, and to dwell in me? Rev. 3: 20. Joh. 24: 23 I cannot for joy but burst out, and say, *What is man, that thou art so mindful of him, and the son of man, that thou so regardest him?* What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in the wretchedness of my Name. I am in a word, a carnal creature, whose very Soul is *sold under sin*: Rom. 7: 14. a wretched man, compassed about with a *body of death*, vers. 24: Yet Lord; seeing thou callest, here I come; and seeing thou callest sinners, Matth. 9: 13. I have thrust my self in among the rest, and seeing thou callest *all* with their *heaviest loads*, Matth. 11: 22. I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my Soul? Thou hast cured many: but never didst thou meet with a more miserable Patient; for I am more leprous than *Gehazy*, more unclean than *Magdalene*, more blind in Soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the true light of thy Word: My soul runs with a greater flux of sin than was the Hemorrhoids issue of blood. *Mephibosheth* was not more lame to go, than my Soul is to walk after thee in love. *Jeroboam's* Arm was not more withered to strike the Prophet, than my hand is maymed to relieve the

poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and sores, yet Lord, so abundant is thy grace, so great is thy Skill, that if thou wilt, thou canst with a word, forgive the one, & heal the other: And why should I doubt of thy good will, when to save me, will cost thee now but one loving smile; who didst shew thy self so willing to redeem me, though it should cost thee all thy heart blood: and now offerest so graciously unto me the assured pledge of my Redemption by thy blood? *Who am I, O Lord God?* 2 Sam. 7: 11. and what is my merit, that thou hast bought me with so dear a price? It is merely thy mercy: and I, O Lord, am not worthy the least of all thy mercies: Gen. 32: 10. much less to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy, that ever thou didst bestow upon those Sons of men whom thou lovest. How might I, in respect of mine own unworthiness, cry out for fear at the sight of thy holy Sacrament, as the *Philistims* did, when they saw the Ark of God come into the assembly? 1 Sam. 5: 7. *Woe now unto me a sinner*; but that thy Angel doth comfort me, as he did the woman: *Fear thou not, for I know that thou siekest Jesus which was crucified.* Matt. 28: 5. It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her self so much honoured, at thy presence in the womb of thy blessed Mother, that  
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the *Babe sprang in her belly for joy*; Luk. 1:43, 44. how should my soul leap within me for joy, now that thou comest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the Mother of my Lord, but my Lord himself should come thus to visit me! Indeed, Lord, I confess with the faithfull centurion, Matth. 8: 8. that *I am not worthy that thou shouldest come under my roof*, and that if thou *didst but speak the word onely*, my soul should be saved; yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weakness, to seal thy mercy unto me, by thy visible sign, as well as by thy visible Word: in all thankful humility my Soul speaks unto thee with the blessed Virgin: Behold, the handmaid of the Lord, be it unto me according to thy word, Luk. 1:38. Knock thou, Lord, by thy Word and Sacraments, at the door of my Heart, Rev. 3:10. and I will, like the Publican Luk. 18:23. with both my fists knock at my breast, as fast as I can, that thou mayest enter in. And if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zachaus*, Luke 19:9. to acknowledge, that *this day salvation is come into mine house*. And cast out of me whatsoever shall be offensive unto thee: for I resign the whole possession of my heart unto thy sacred Majesty, intreating that I may not live henceforth, but that thou mayest live in me, speak in me, walk in

me, and so govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: That finishing my course in the life of Grace, I may afterward live with thee for ever in the Kingdom of glory. Grant this, O Lord Jesus, for the merits of thy death and blood-shedding, Amen.

When the minister bringeth towards thee the Bread, thus blessed and broken, and offering it unto thee, bids thee, *Take eat*, &c. then meditate that Christ himself cometh unto thee, & both offereth, and giveth indeed unto thy faith, his very body and blood, with all the merits of his death and passion, to feed thy Soul unto eternal life: as surely as the Minister offereth and giveth the outward signs that feed thy body unto this temporal life. The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eat it (a), then rowse up thy soul to apprehend Christ by Faith: and apply his merits to heal thy miseries. Imbrace him as sweetly with thy Faith in the Sacrament, as ever *Simeon* hugged him with his arm in his swadling clouts.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Cross, and by his unspeakable torments, fully satisfying God's Justice for thy sins; and strive to be as verily partaker of the spiritual Grace, as of the Elemental signs. For, the Truth is not absent from the

signs.

(a) *Sacramentum requirit sacramentum.*

signs; neither doth Christ deceive, when he saith, *This is my Body*: but he giveth himself indeed to every soul that spiritually receives him by faith. For as ours is the same supper which Christ administered: so is the same Christ verily present at his own Supper, not by any papal transubstantiation, but by a sacramental participation, where by he doth truly feed the faithful unto eternal life: not by coming down out of heaven unto life: but by lifting thee up from the earth upon him. (a) According to the old saying; *Sursum corda*, Lift up your heart: And, *where the carcass is, thither will the Eagles resort*, Matth. 24: 28.

When thou seest the Wine brought unto thee apart from the Bread, then remember, that the Blood of Jesus Christ was as verily separated from his body upon the Cross, for the remission of thy sins: And that this is the seal of the new covenant, which God made, to forgive all the sins of all penitent sinners that beleve in the merits

P 5

of

(a) Christ calls it his body, not the sign of his body, because this Sacrament was instituted not only to signifie, but also to communicate the spiritual graces that they represent, and by the signs, to draw our minds to the graces signified. So Euthymius in Matth. 19. *Non dixit dominus, Hec sunt signa corporis mei, sed, Hoc est corpus meum. Operet ergo, non ad naturam eorum, quae proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem scessus sunt, qui me crucifigunt. Sacramentum aliquid vobis commendat, spiritualiter intellectum vivificabit eos.* August. in Psalm 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution, no more do we in the reiteration of the same supper.



of his blood shedding. For the Wine is not a Sacrament of Christs blood contained in his veines; but as it was shed out of his body upon the Cross for the *remission of the sins* of all that believe in him. Matth. 26: 28.

As thou drinkest the Wine, and powrest it out of the Cup into thy stomach, meditate and believe, that by the merits of that Blood, which Christ shed upon the Cross, all thy sins are as verily forgiven, as thou hast now drunk this Sacramental Wine, and hast it in thy stomach. And in the instant of drinking, settle thy Meditation upon Christ, as he hanged upon the Cross; as if, like *Mary* and *John*, thou didst see him nailed, and his blood running down his side out of that gastly wound, which the spear made in his innocent heart; wishing thy mouth closed to his side, that thou mightest receive that precious blood, before it fell to the dusty earth: And yet the actual drinking of that real blood with thy mouth, would be nothing so (a) effectually as this Sacramental drinking of that blood spiritually by faith. For one of the souldiers might have drunk that, and been stil a Reprobate, but whosoever drinketh it spiritually by Faith, in the Sacrament, shall surely have the Remission of his sins, and Life everlasting.

As thou feelest the Sacramental Wine which thou hast drunk, warming thy cold stomach; So  
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(a) If remission of sins & eternal life had bin appropriated to the drinking of the reall blood, doubtless *John* and *Mary* would have made means to have drunke it: but *John* ascribes the vertue to believing that it was shed.

endeavour to feel the holy Ghost cherishing thy Soul in the joyful assurance of the forgiveness of all thy sins, by the merits of the blood of Christ. And to this end, God giveth every faithful soul, together with the Sacramental blood, the Holy Ghost to drink, *We are all made to drink into one Spirit.* 1 Cor. 11: 13. And so lift up thy mind from the contemplation of Christ, as he was crucified upon the Cross, to consider how he now sits in glory at the right hand of his Father, Rom. 8: 34. Heb. 7: 25. & 9: 24. making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Justice for the sins, which thou dost daily committed against him.

After thou hast eaten and drunk both the bread and wine, labour that as those Sacramental Signs do turn to the nourishment of thy Body, and by the digestion of heat become one with thy substance: so by the operation of Faith, & the Holy Ghost, thou maist become one with Christ, and Christ with thee: and so mayst feel thy communion with Christ confirmed, & increased daily more and more: 1 Cor. 10: 17. That as it is impossible to separate the bread and Wine digested into the blood and substance of thy body: so it may be more impossible to part Christ from thy Soul, or thy Soul from Christ. (a)

Lastly, as the Bread of the Sacrament, though confectioned of many grains, yet makes but one

P 6

Bread:

(a) *Unus est panis communi Sacramenti, non autem necessarius unus numero.*

Bread: so must thou remember, that though all the faithful are many; yet are they all but one mystical body, where of Christ is Head. And therefore thou must love every Christian as thy self, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called Meditation.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.*

**T**He duties which we are to perform after the receiving of the Lords Supper, is called Action or Practice: without which all the rest will minister unto us no comfort.

The Action consists of two sorts of duties: first, such as we are to perform in the Church: or else after that we are gone home.

Those that we are to perform in the Church, are either severall from our own souls, or else joyntly with the congregation.

The severall duties which thou must perform from thine own soul, are three. *First*, thou must be careful (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a clean heart, and with pure affections; Psalm 18: 26. for, the most holy, will be with the holy: (a) for if *Ioseph of Arimathea*, when he had begged of *Pilate* his dead body, to bury it, wrapped it in sweet odours and fine linnen, & laid it in a new Tomb; how much more shouldst thou lodge

(a) *Sancta non nisi sancte & sanctis.*

lodge Christ in a new Heart, and perfume his Rooms with the odoriferous Incense of Prayers and all pure affections? If God required *Moses* to provide a Pot of pure Gold to keep the Manna that fell in the wilderness: what a pure heart shouldest thou provide to receive this divine Manna, that is *come down from heaven*?

And as thou camest sorrowing, like *Joseph* and *Mary*, Luke 2: 10. to seek Christ in his Temple, so now having there found him in the midst of his Word and sacrament, be careful with joy to carry him home with thee, as they did.

And if the man, that found but *his lost sheep*, rejoiced so much, Luke 15: 6. how canst thou, having found the Saviour of the World, but rejoyce much more?

*Secondly*, thou must offer the sacrifice of a private thanksgiving unto God for this inestimable grace and mercy; for as this action is common unto the whole Church; so is it applied particularly to every one of the faithfull in the Church: and for this particular mercy, every soul must joyfully offer up a particular sacrifice of Thanksgiving. For if the *Wise men* rejoiced so much when they saw the Star which conducted them unto Christ, and worshipped him so devoutly, when he lay a babe in the manger, and offered unto him their Gold, Myrrh, and Frankincense, how much more shouldest thou rejoyce now, that thou hast both seen and received this Sacrament, which guideth thy Soul unto him where he *sitteth at the right hand of his Father in glory*.

*glory.* And thither lifting up thy heart, adore him, and offer up unto him the Gold of a pure Faith, the Myrrh of a mortified heart, and this or the like sweet Incense of Prayer, and Thanksgiving.

*A Prayer to be said after the receiving of the Communion.*

**W**Hat shal I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my soul! How can I sufficiently thank thee, when I can scarce express them? Where thou mightest have made me a Beast, thou madest me a Man, after thine own Image. When by sin I had lost both thine Image, and my self: thou didst renew in me thine Image by thy Spirit, and didst redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pledge of my Redemption: nay, thou hast given thy self unto me, O blessed Redeemer. Oh, what an inestimable treasure of riches, and overflowing Fountain of grace hath he got, who had gained thee! No man ever touched thee by faith, but thou didst heal him by grace, for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am, but that thou wouldest enter thy self into my Soul, thee to preserve; nourish and cherish me unto life everlasting?

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If the carcase of the *dead Prophet* could revive a *dead man* that touched it? 1 Kin. 13: 21. how much more shall the *living body of the Lord of all Prophets* quicken the faithful, in whose heart he dwelleth? And if thou wilt raise my body at the last day out of the dust; how much more wilt thou now revive my Soul, which thou hast sanctified with thy Spirit, and purified with thy blood? O Lord, what could I more desire, or what couldst thou more bestow upon me, then to give me thy body for meat, thy blood for drink, and to lay down thy Soul for the price of my redemption? Thou Lord, enduredst the pain, and I do reap the profit: I received pardon, and thou didst bear the punishment. Thy tears were my Bath, thy wounds my weal, and the injustice done to thee, satisfied for the judgement which was due to me. Thus by thy Birth, thou art become my Brother; by thy Death, my ransome; by thy Mercie, my Reward; and by thy Sacrament, my nourishment. O divine food? by which the sons of men are transformed into the sons of God: so that mans nature dyeth, and Gods nature liveth, and ruleth in us. Indeed, all creatures wondred, that the creator would be inclosed nine Moneths in the Virgins Womb, (though her Womb being replenished with the holy Ghost, was more splendid than the Starry Firmament.) But that thou shouldst thus humble thy self to dwell for ever in my Heart, which thou foundest more unclean than a dung hill, it is able to make all the creatures in heaven and Earth to stand

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amazed. But seeing it is thy free grace and meer pleasure thus to enter and dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited would not chuse with *Mary*, rather to kneel at thy feet, than presume to sit with thee at thy Table. Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears as may suffice to wash thy holy Feet, yet Lord, it is sufficient that thou hast shed Blood enough to cleanse my sinful soul. And I am fully (O Lord) assured, that all the daintie fare, wherewith the disdainful Pharisee entertaineth thee at his table, did not so much please thee, as these tears which penitent *Mary* powred under the Table. I would therefore wish with *Jeremy*, that my head were a *Fountain of tears*, that seeing I can by no means yeeld sufficient thanks for thy love to me; yet I might by continual tears, testifie my love unto thee. And though no man is worthy of so infinite grace: yet this is my comfort, that he is worthy, whom thou in favour accountest worthy. And seeing that now of thy meere grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins: O Lord, confirm thy favour unto thy Servant and say of me as *Isaac* did of *Jacob*, Gen. 27: 33, I have blessed him, there-  
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fore he shall be blessed. And that I may say unto thee with *David*, 1 Chr. 17: 27. Thou O Lord hast blessed my Soul, and made it thy house, and it shall be blessed for ever. And seeing it pleased thee to bless the house of *Obededom* and all his household, whilest the Ark of the Lord remains in his house: 2 Sam. 6: 11, 12. I doubt not but thou wilt much more bless my soul and body, & all that do belong unto me, now that it hath pleased thy Majesty, of thine own good will, to enter under my roof, & to dwell for ever in my poor cottage. Bless me, O Lord, so that my sins may wholly be remitted by thy blood, my conscience sanctified by thy Spirit, my mind enlightened by thy Truth, my heart guided by thy Spirit, & my will in all things subdued to thy blessed will and pleasure. Bless me with all graces which I want, & increase in me those good gifts, which thou hast already bestowed upon me. And seeing that I hold thee not by the Arms; as *Jacob* Gen. 32: 4. &c. wrestling without me, but inwardly dwelling by Faith without me, surely, Lord, I will never let thee go, except thou bless me, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevail over sin and Satan. And I beseech thee. O Lord, desire not to depart from me, as thou didst from *Jacob*, because the day breaketh, and thy grace beginneth to dawn and appear: But I from my soul, humbly with the *Emanuelites* entreat thee, O sweet Jesus, to abide with me, because it draweth towards night. For the night of temptation,

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the night of tribulation, yea my last long night of death appeareth: O blessed Saviour, stay with me therefore now and ever. *And if thy presence go not home with me, carry me not from hence.* Exod. 33: 14. Go with me, and live with me, and let neither death nor life separate me from thee, Drive me from my self, draw me unto thee. Let me be sick, but found in thee, and in my weakness, let thy strength appear. Let me seem as dead, that thou alone mayst be seen to live in me, so that all my members may be but *Instruments to act thy motions.* Set me as a Seal upon *thine Heart*, Cant. 8: 6. and let thy zeal be settled upon mine, that I may be out of love with all: that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour, to sit at thy Table to receive this Sacrament in thy House of Grace, so I may hereafter through thy mercy, be received to *eat and drink at thy Table in thy Kingdom of glory*, Luke 12: 30. And for thy mercy; I do here with the four Beasts, and four and twenty Elders, cast my self down before thy Throne of grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation cometh only from thee, Rev. 5: 9. And therefore unto thee I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and majesty. O my Lord, and my God, for evermore, Amen. Rev. 7: 10, 11, 12.

*Thirdly*, seeing Christ hath sacrificed himself for thee: (and all that thou canst give is too little) there-

therefore thou must offer thy self to be a *living, holy and acceptable sacrifice unto God*, Rom. 12.

1. Luke 17: 5. by serving him in righteousness and holiness all thy days. Thus *Tertullian* witnesseth, that in his time, a Christian was known from an other man, only by the holiness and uprightness of his life.

1. *Of the duties which we are to do after the Communion, jointly with the congregation.*

**T**He duties to be performed jointly with the Church, are three. *First*, publick Thanksgiving; both by Prayers, & singing of Psalms (a): thus Christ himself and his Apostles did. *Secondly*, Joyning with the Church, in giving (every man according to ability) towards the relief of the poor. This was the manner of the primitive churches, to make collections and (b) Love. Feasts after the Lords Supper, for the relief of the poor Christians. *Thirdly*, when thanks and praise is ended; then with all reverence to stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it as if (thou didst hear God himself pronouncing it unto thee from heaven. For by their blessing, God doth bless his people.

*Thus*

(a) Which is probable to have been the 113. Psalm. 1 Cor. 16: 1. Rom. 15: 25. (b) *Qui copiosiores sunt & volunt pro arbitrio quicunque suo quod visum est contribuant, & quod ita colligitur, apud prepositum deponitur: atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam causam egent, &c.* Apolog 2. *Iusti. Mart. agape. lucrum est pietatis nomine facere sumptum.* Tert. Ap. adv. Gent. cap. 36. Numb. 6: 23, 27. Johan. 6: 56.

*Thus far of the duties to be practised in the Church.*

The duties which thou art to practise after that thou art departed home, are three. *First*, to observe diligently, whether thou hast truly received Christ in the sacrament. Which thou mayest thus easily perceive, for seeing *his flesh is meat indeed, and his blood is drink indeed*, and that he is so full of grace, that no man ever touched him by Faith, but he received vertue from him: it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins and filthiness. For if the *Hemwife*; that did but touch his garment, Matt. 15: 29. had her bloody issue, that continued so long, forthwith stanch'd: how much more will the bloody issue of thy sin be stanch'd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue still runneth, thou mayst justly suspect thou hast never yet truly touched Christ.

*Secondly*, seeing thou hast now reconciled thy self to God, and renewed thy covenant; and vowed newness & amendment of life, thou must therefore have a speciall care, that thou dost not yield to commit thy former sins any more; knowing that the unclean spirit, if ever he can get into thy Soul again, after that it is swept and garnished, he will enter forcible possession, with seven *other Devils worse than himself*: so that

that the end of that man shall be worse than his beginning Matt. 12: 24. &c. Be ye not therefore like the Dog that returns to his vomit, or the washed Sow, that walloweth in the mire again.

1 Pet. 2: 22. And return not to thy malice, like to the Adder, who laying aside her poyson while she drinks, takes it up again, when she hath done. But when either the Devil or thy flesh shall offer to tempt and move thee to relapse into thy former sins: answer them as the Sponse doth in the Canticles, I have put off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them again? Cant. 5: 3.

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager desire of receiving it often again. For the body of Christ as it was anointed with the oyl of gladness above his fellows: Psal. 45. 7. Heb. 1: 9. so doth it yield a sweeter savour than all the Ointments of the world: The fragrant smell whereof allureth all Souls, who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof again, Because of the savour of thy good Ointments, therefore do the Virgins love thee, Cant. 2: 3. O taste therefore, and often see how good the Lord is, saith David, Psal. 34: 8. This is the commandment of Christ himself. Do this in remembrance of me, and in doing this, thou shalt shew thy self best mindful of and thankful for his death. For as oft as ye shall eat this bread, and drink this cup, ye shall shew  
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*the Lords death unitil he come.* And les this be the chief end, whereunto both thy receiving and living tendeth: that thou mayst be a holy Christian, zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; Tit. 2: 12. that thou maist be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

*Thus far of the manner of glorifying God in thy self.*

*Now followeth the Practice of Piety, in glorifying God in the time of sickness, and when thou art called to die in the Lord.*

**A**S soon as thou perceivest thy self to be visited with any sickness, meditate with thy self:

1. That misery cometh not forth of the dust; neither doth affliction spring out of the earth. Job. 8: 6. Sicknes comes not by hap or chance (as the Philistims supposed that their Mice and Emerodes came, 1 Sam. 6: 5.) but from mans wickedness, which as sparkles breaketh out. *Man suffereth* (saith *Jeremie*) *for his sins*, Lam. 3: 39. *Fools* (saith *David*) *by reason of their transgressions, and because of their iniquities, are afflicted.* Psalm 107.
17. As therefore *Salomon* adviseth a man to carry himself towards an earthly Prince; *If the spirit of him that ruleth rise up against thee, leave not thy place; for gentleness pacifieth great sins:* Eccles. 10: 4. so counsel I thee to deal with the Prince of Princes: *If the spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despair: for repentance pacifieth great*

great sins. And *whoſoever returneth in his affliction to the Lord God of Iſrael, and ſeeks him, he will be found of him.* 2 Cro. 15: 4.

2. Shut to thy chamber door Matth. 6: 6. *Examine thine own heart upon thy bed, Psalm 4: 4. ſearch and try thy ways.* Lam. 3: 40. Search as diligently for thy capitall ſin, as *Joſhua* did for *Achan*, Josh. 7: 16. &c. till thou findeſt it. For albeit God when he beginneth to chaſten his children, hath reſpect to all their ſins; yet when his anger is incenſed, he chiefly taketh occaſion to chaſten, and enter with them into judgment, for ſome one grievous ſin, wherein thy have lived without Repentance.

3. When thou haſt thus conſidered all thy ſins, put thy ſelf before the Judgment Seat of God, as a Fellow or Murtherer ſtanding at the Bar of an earthly Judge: and with grief and ſorrow of heart confeſs unto God all thy known ſins, eſpecially thy capital offences, wherewith God is chiefly diſpleaſed. Lay them open, with all the circumſtances of the time, & manner how they were committed, as may moſt ſerve to aggravate the hainouſneſs of thy ſins, and to ſhew the contrition of thy heart for the ſame. Lift up thine hand, and acknowledge thy ſelf before the righteous Judge of heaven and earth, guilty of eternal death and damnation, for thoſe thy hainous ſins and transgreſſions. And having thus accuſed and judged thy ſelf: caſt down thy ſelf before the Foot ſtool of his Throne of grace: Psalm 99.

5. Heb. 4: 16. aſſuring thy ſelf, that whatſoe-

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ver the *Kings of Israel* be: 1 Kin. 20: 31. yet the *God of Israel* is a merciful God: And cry unto him from a penitent and faithful heart, for mercy and forgiveness, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou mayst do, in these or the like words.

*A Prayer when one begins to be sick.*

O Most righteous Judge, yet in Jesus Christ, my gracious Father: I wretched sinner do here return unto thee (though driven with pain and sickness) like the Prodigal child with want & hunger: I acknowledge, that this sickness and pain comes not by blind Chance, or Fortune, but by thy Divine Providence, and special appointment. It is the stroke of thy heavy hand, which my sins have justly deserved, and the things that I feared, are now fallen upon me: Yet I do well perceive, that in wrath thou remembrest mercy; when I consider, how many and how heinous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my sins, and have been forever condemned in Hell.

But thou, O Lord, visitest me, with such a fa-  
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therly chastisement, as thou usest to visit thy dearest children whom thou best lovest; giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon: I take not therefore, O Lord, this thy visitation, as any signe of thy wrath or hatred; but as an assured pledge and token of thy favour and loving kindness. Whereby thou doest with thy temporal Judgment draw me to Judge my self, and to repent of my wicked life, that I should not be condemned with the godless and unpenitent world. 1 Cor. 11: 13. For thy holy Word assures me, that whom thou lovest, thou thus chastenest; and, that thou scourgest every Son that thou receivest: Heb. 12: 6, 7. &c. That if I endure thy Chastening, thou offerest thy self unto me, as unto a Son; and that all that continue in sin, and yet escape without correction (where of all thy children are partakers) are bastards and not sons and that thou chastenest me for my profit; that I may be a partaker of thy holiness O Lord, how full of goodness is thy nature, that hast dealt with me so graciously in the time of my health and prosperity? and now being provoked by my sins and unthankfulness, hast such Fatherly and profitable ends, in inflicting upon me this sickness and correction?

I confess, Lord, that thou dost justly afflict my body with sickness, for my Soul was sick before of long prosperity, and surfeited with ease, peace, plenty, and fulness of bread: And now, O Lord, I lament & mourn for my sins: I ac-

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knowledge my wickedness, and mine iniquities are always in my sight. Oh, what a wretched sinner am I, void of all goodness by Nature, and full of evil by sinful custom! Oh, what a world of sin have I committed against thee; whilst thy long sufferance expected my conversion, and thy blessings moved me to repentance! Yet, O my God seeing it is thy property more to respect the goodness of thine own nature, than the deserts of sinners: I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that All saving death, which he hath voluntarily suffered for all which beleeve in him; Have mercy upon me, according to the multitude of thy mercies: Psa. 51:1. Turn thy face away from my sins, and blot out all mine iniquities: Psalm 51:11. Cast me not out of thy presence, neither reward me according to my deserts. Psalm 35:7. For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But *thou O Lord, art the helper of the helpless, and in thee the fatherless findeth mercy*: Hos. 14:4. For though my sins be exceeding great, yet thy mercy. O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me. (a)

And

(a) Here name that sin, which most troubleth thy conscience.

And seeing that of thy love thou didst lay down thy life for my ranfome, when I was thine enemy: Oh, save now the price of thine own blood, when it shall cost thee but a smile upon me, or a gracious appearance in they Fathers sight, in my behalf, Reconcile me once again, O merciful Mediator, unto thy Father: for though there be nothing in me that can please him; yet I know, that in thee, and for thy sake, he is *well-pleased* with all whom thou acceptest and lovest. Matt 3: 17. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again; that I may live longer, to set forth thy glory: and to be a comfort to my friends, which depend upon me: and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then. Lord, thou shalt see how religiously and wisely I shall *redeem the time*, Ephes. 5: 29. which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner and the easier be deliverd from this pain and sickness, direct me, O Lord, I beseech thee, by thy Divine Providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may recover my former health and welfare again, And (good Lord) vouchsafe, that as thou hast sent this sickness unto me; so thou wouldest likewise be pleased to send thy Holy Spirit into my heart, whereby this present sickness may be sanctified unto me: that I may use it as thy School, wherein I may learn to know

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the greatness of my miserie, and the riches of thy mercy: that I may be so humbled at the one, that I despair not of the other: and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy all sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections: and that by nature I am angry and froward under every cross and affliction? Jam. 1: 17. Joh. 3: 27. O Lord, who art the giver of all good gifts, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me, than I shall be able to endure and suffer 1 Cor. 10: 10. Give me grace to behave my self in all patience, love, and meekness, unto those that shall come and visit me: that I may thankfully receive, & willingly imbrace all good counsels and consolations from them: And that they may likewise see in me such good examples of Patience, and hear from me such godly lessons of Comfort, as may be arguments of my Christian Faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction, or sickness: I know, O Lord, I have deserved to dye; and I desire not longer to live than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal Decree,

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appointed by this sickness to call for me out of this transitory life, I resign my self into thy hands and holy pleasure; Psalm 31: 5. thy blessed will be done, whether it be by life or by death. Onely I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a true faith, and unfeigned repentance, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the hearer of Prayers: *Hear thou in Heaven this my Prayer*, Psalm 65: 2. 1 King. 39: 8. and in this extremity grant me those requests, not for any worthiness that is in me, but for the merits of thy beloved Son Jesus, my only Saviour and mediator; For whose sake thou hast promised to hear us, and to grant *what soever we shall ask of thee in his Name*. John 16: 23. In his Name therefore, and in his own words I conclude this my unperfect prayer, saying; *Our Father which art in Heaven, &c.*

Having thus reconciled thy self unto God.  
in Christ.

1. Let thy next care be to set thy house in order, as Esay advised King *Ezekias*; Isa. 38: 1. making thy last Will and Testament (if it be not already made.) If it be made, then peruse it, confirm it; and for avoyding all doubts and contentions, publish it before *Witnesses*: that (if God call for thee out of this life) it may stand in force, and be unalterable, as thy last will and Testament; and so deliver it locked or sealed up in some Box, to

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the keeping of a faithful friend, in the presence of honest witnesses.

II. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence; and some honest Lawyess counsel to contrive it according to Law.

Dispatch this, before thy sickness doth encrease, and thy memory decay; least other wise thy Testament prove a Dotement, and so be another mans Fancy, rather then thy Will.

III. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of Wealth? make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need quier. For when thy house is set in order, thou shalt be better enabled to set thy Soul in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thine ability, in thy life time, that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may be still beholden unto thee: and not thou unto them. But if thou keep all in thy hands whilest thou livest, they thank death, & not thee, for the portion that thou leavest them. If thou hast not children, and the Lord hath blest thee with a great portion of the goods of this World;

World: and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others, seeing thou seest how most of other mens Executors, prove almost Executioners: And if friends be so unfaithfull in a mans life: how much greater cause hast thou to distrust their fidelity after thy death.

Lamentable experience sheweth how many dead mens wills have of late either been quite concealed, utterly overthrown, or by cavils and quirkes of Law, frustrated or altered: whereas by the *Law of God*, the will of the dead should not be *violated*, Gal. 3: 15. Heb. 9: 17. 2 Cor. 5: 19. Eccles. 12: 14. Rom. 2: 15. 1 Cor. 4: 5. Act. 7: 31, 32. but all his godly intentions *conscionably* performed and fulfilled, as in the sight of God, who in the day of the Resurrection, will be a just judge, both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtful, it should be construed as it might come neerest to the honour of God, (a) and the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light, on the Actors that do them: not on the Kingdom wherein they are suffered to be done. And let other Rich men be warned by such wretched examples, not to (b) marry their minds to their Mony; as that they will do no good with

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(a) *Voluntas testatoris magis inspicienda est quam verba, locum virum. parag. sani. C. de fidei cum ff. ad leg. Fall. ff. ad Treb: l ubi. parag. te rogo. (b) Matrimonium inter Aurum & Arcam, divorcium inter Deum & Animam, Aug. Felix quem faciunt aliena pericula cantum,*

their goods: till death divorceth them. Considering therefore the shortness of thine own life, and the uncertaintie of others just dealing after thy death, in these unjust days: let me advise thee (whom God hath blessed with abilitie, and an intent to do good) to become in thy life time, thine own Administrator, makethine own hands thine Executors, and thine own eyes thy Overseers: cause thy Lantborn to give her light before thee, and not behind thee: give God the Glory and thou shalt receive of him in due time the reward, which of his grace and mercy he hath promised to thy good works, Gal. 6: 9. Matth 10: 42. Mat. 9: 41. Matt. 25: 41. Luke 14: 14. and 18, 22. 1 Cor. 15: 5, 8. Rev. 14: 13.

4. Having thus set thy House and Soul in order (if the determined number of thy days be not expired) God will either have mercy upon thee; and say, *Spare him O killing Malady) that he go not down into the pit; for I have received a reconciliation*, Job. 14: 5. Job. 13: 14. Or else his Fatherly providence will direct thee to such a Physician, and to such means, as that by his *blefing* upon their *endeavours*, thou shalt recover, and be restored to thy former health again. 2 Kin. 20: 7, and 5, 7, 8, 10. Joh. 9: 7. But in any wise, take heed that thou, nor none for thee, send unto Sorcerers, Wizards, Charmers, or Inchanters, for help: for this were to leave the God of *Israel*, and to go to *Baalzebub*, the god of Ekron, for help, as did wicked *Abazia*; 2 King. 1: 2, 3 and to break thy Vow which thou hast made with the blessed

blessed Trinity in Baptisme. And be sure, that God will never give a blessing by those means which he hath accursed: but if he permit Satan to *cure thy body*, fear lest it tend to the damnation of thy soul. Thou art tried: beware, Levit. 20: 6. Deut. 18: 10, &c. 1 Thess. 2: 10. Deut. 13: 3.

5. When thou hast sent for thy Physician, take heed that thou put not thy trust rather in the Physician than in the Lord, as Asa did; of whom it is said, that *he sought not to the Lord in his disease, but to the Physicians*: 2 Chro. 16: 12. which is a kind of idolatry, that will increase the Lords anger, and make the Physick received uneffectuall. Use therefore the Physician as God's Instrument, and Physick, as God's means. And seeing it is not lawful without Prayer to use ordinary food, 1 Tim 4: 4. much less extraordinarie Physick whose good effect depends upon the blessing of God: ) Isa. 1: 5, 7. Jer. 8: 22 before thou takest thy Physick, pray therefore heartily unto God to blest it unto thy use, in these or the like words:

*A prayer before taking of Physick.*

O Merciful Father, who art the Lord of Health and of sickness, of Life and of Death; who *killest*, and *makest alive*; who *bringest down to the grave*, and *raisest up again*, 1 Sam. 6: 6. I come unto thee, as to the onely Physician, who canst cure my Soul from sin: and my Bodie from sickness. I desire neither life nor

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death,



death, but refer my self to thy most holy will: for, *though we must needs dye; and being dead, our lives are as water spilt on the ground, which cannot be gathered up again: 2 Sam. 24: 14.* yet hath thy gracious providence (whilst life remaineth) appointed means which thou wilt have thy Children to use, and by the lawful use thereof to expect thy blessing upon thine own means, to the curing of their sickness, and restitution of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy fatherly hand: I beseech thee therefore, that as by thy  *blessing on a lump of dry figs*, thou didst heal *Ezechias* sore, that he recovered: *Isa. 38: 21.* and by seven times washing in the river of *Jordan*, didst cleanse *Naaman* the *Syrian* of his Leprosie; and didst restore the man that was blind from his birth, by *anoynting his eyes with Clay and Spittle*, and sending him to wash in the *pool of Siloam*; *Joh. 9: 7.* and by touching the hand of *Peters* wives Mother, didst cure her of her Feaver, and didst restore the woman that *touch'd the hemme of thy Garment*, from her bloody issue: So it would please thee, of thine infinite goodness and mercy to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness and pain, and restore me to health and strength again. But if the number of those days which thou hast appointed

pointed for me, to live in this Valley of misery, be at an end; and that thou hast sent this sickness, as thy Messenger, to call me out of this mortall life: then (Lord) let thy blessed will be done? for I submit my will to thy most holy pleasure. Ouly I beseech thee encrease my Faith, and Patience and let thy Grace and mercy be never wanting unto me? but in the midst of all extremities, assist me with thy Holy Spirit, that I may willingly and cheerfully resign up my Soul (the price of thine own blood) into thy most gracious hands and custody. Grant this, O Father, for Jesus Christ his sake; to whom with thee, and the Holy Ghost, be all honour and glory, both now and evermore. Amen.

*Meditations for the sick.*

**W**Hilst thy sickness remaineth, use often (for thy comfort) these few Meditations, taken from the ends wherefore God sendeth afflictions to his children: Those are ten.

1. That by afflictions, God may not only (a) correct our sins past, but also work in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that

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(a) Deus suos percutit, ut emendet. Hier. Com. in Ega. lib. 6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens. Bist. Ser. 3. in divites.

the child of God may say with *David*. It is good for me that I have been afflicted, that I may learn thy statutes, Psal. 119: 71. for, before I was afflicted, I went astray, but now I keep thy Word. Psal. 119: 67. And indeed (saith *S. Paul*) We are chastened of the Lord, because we should not be condemned with the world. With one cross God maketh two cures: the chastisement of sins past; and the prevention of sin to come. For though the eternal punishment of sin, (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from the temporal chastisement of sin; 1 Cor. 11: 32. for this proceedeth only from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, 1 Sam. 12: 10. *that his sins were forgiven; yet that the Sword (of chastisement) should not depart from his house and that his Child should surely die.* For GOD, like a skilfull Physician, seeing the Sould to be poysoned with the settling of sin; and knowing that the reigning of the flesh wil proove the ruin of the Spirit, ministreth the bitter Pill of affliction, whereby the Reliques of sin are purged, and the soul more soundly cured; flesh is subdued, and the Spirit is sanctified. Oh the odiousness of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly.

2. God sendeth affliction, to seal unto us our Adoption; *For every child whom God loveth, he*

say.

correcteth, Heb. 12: 6, 7, 8. And he it a Bastard that is not corrected. Yea it is a sure note, that where GOD seeth sin, and smites not, there he detests and loves not. Therefore it is said, that he (a) suffered the wicketh Sons of Ely to continue in their sins without correction because the Lord would slay them. On the (b) other side, there is no surer token of God's fatherly love and care, than to be corrected with some cross, as oft as we commit any sinful crimes Affliction therefore is a seal of Adoption, no sign of Reprobation. For the purest corne is cleanest fanned, the finest Gold is ofttest tryed, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction, to wean our hearts from too much loving this world & worldly vanities: & to cause us the more earnestly to desire and long for (c) eternal life. For as the children of Israel (had they not been ill entreated in Egypt) would never have been so willing to go towards Canaan: so (were it not for the crosses and afflictions of this life) God's children would not so hartily long, and willingly desire for the Kingdom of Heaven. For, we see many Epicures,

(a) *Ad mala servantur non moritura mali.* I Sam. 2: 25. (b) *Namque favor nimius non est favor, ira sed ingens, At furor in magno sepe dolore latet.* Basil. *Anth. sacra.* (c) *Crebris tribulationibus Ecclesiam suam Dominus excercet: ne si cuncta temporalia forte prospere currant, incolatu presentis exilii delectata, minus caelestem patriam suspiret.* Beda in Cant. *Mundanus affectus presentia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit in imis, nil potest amare de summis.* Justin. Patriarch. de disc. Monast. cap. 4.

cures, that would be content to forgo Heaven, on condition that they might still enjoy their earthly pleasures, and (having never tasted the joys of a better) how loth are they to depart this life? whereas the (a) Apostle (that saw Heavens glory) tels us, that there is no more comparison betwixt the joyes of Eternall life, and the pleasures of this world, than there is betwixt the filthiest dung and the pleasantest meat: (b) or betwixt the stinkingest dung-hill, and the fairest bedchamber. As therefore a loving Nurse puts wormwood or mustard on the brest, to make the (c) child the rather to forsake the dug, so God mixeth sometimes affliction with the pleasures and prosperity of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present evill world, and so by Riches grow proud, by Fame insolent, by liberty wanton, and spurn *with their heel against the Lord, when they wax fat*, Deut. 32: 15. For if Gods children love the world so well, when (like a curst Stepmother she misuseth and strikes us, how should we love this Harlot, if she smiled upon us, and stroaked us, as she doth her own wordly Brats? Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his children, 1 Pet. 1: 7. that (finding in this earthly state no true and permanent joyes,) they might sigh and long for eternal

(a) 2 Cor. 12. (b) Phil. 3: 8. (c) *Ne sancti viri aliqua elatione in hac vita superbiant, quibusdam tentationibus reparamur. Enchir. in lib. Reg.*

nal life, where firm and everlasting joyes are only to be found.

4. By affliction and sickness God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and tryeth their faith, as the Goldsmith doth his Gold in the (a) Furnace, to make it shine more glittering and bright: he stirreth us up to pray more diligently & zealously, & proveth what patience we have learned all this while in his (b) School. The like experience he maketh of our Hope, Love, and all the rest of our Christian vertues: which without this triall, would rust like iron unexercised; or corrupt like standing waters, that either have no current, or else are not powred from vessel to vessel; whose taste remaineth, and whose scent is not changed. And rather than a man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state by crosses and sickness, to Salvation! For as the *Camomile*, which is trodden, groweth best, and smelleth most fragrant; & as the fish is sweetest that lives in the saltiest waters: so those souls are most precious unto Christ, who are most exercised and afflicted with his Cross.

5. GOD sendeth affliction, to demonstrate unto the world the trueneſs of his childrens  
love

(a) *Ut igne purgati & ab admixtione vitiorum carnalium defecati, splendeant examinatae innocentiae claritate. Hib. in Ps. 36.* (b) *Schola crucis schola lucis: Gubernator in tempestate dignoscitur, in acie miles probatur, delicata jactatio est, cum periculum non est: consiliatio in adversis, probatio est veritatis. Cyp. Ser. 4. de Immer. Jer. 48: 11.*

love & service. Every hypocrite will serve God whilst he prospereth and bleseth him, as the Devil falsely accused *Job* to have done, *Job. 1: 5. 10.* but who (save his loving child) will love and serve him in adversity, when God seemeth to be angry and displeased with him; yea, & cleave unto him most inseparably, when he seemeth (with the greatest frown, and disgrace to reject a man, and to cast him out of his favour, yea) when he seemeth to wound and kill as an enemy: yea, then to say with *Job*: *Though thou Lord kill me, yet will I put my trust in thee. Job. 13: 15.* The loving and serving of GOD, and trusting in his mercy, in the time of our correction and misery, is the truest note of an unfained child and servant of the Lord.

6. Sanctified affliction is a singular help to further our true conversion, & to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently* *Hos. 5: 15.* Egypts burdens made *Israel* cry unto GOD, *Exod. 3: 7.* *Dauids* troubles made him pray. *Psal. 86: 7.* *Hezechias* sickness made him to weep: *Isa. 38.* and misery drove the *Prodigal child* to return and sue for his Fathers grace and mercy. *Luke 15: 16. &c.* Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who (if they had health & prosperity as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the Ark of *Noah*,  
the.

the higher it was tossed with the Flood, the neerer it mounted towards Heaven, so the sanctified Soul, the more it is exercised with affliction, the neerer it is lifted towards God. Oh blessed is that Cross, that draweth a sinner to (a) come (upon thee knees of his heart) unto Christ, to confess his own misery, and to implore his endless mercy! Oh blessed, aye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather-driven by affliction and misery!

7. Affliction worketh in us pity and compassion toward our fellow-brethren, that be in distress and misery, whereby we learn to have fellowfeeling of their calamities: and to condole their estate *as if we suffered with them.* Heb. 13:

3. And for this cause Christ himself would suffer, and be tempted in all things like unto us (sin only excepted) *that he might be a mercifull High Priest, touched with the feeling of our infirmities.* Heb. 4: 13. and 2: 11. & 5: 8, 9. For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Here upon a sinner in misery may boldly say unto Christ;

*Non ignore mali miseris succurrere Christo.*

*Our frailty sith (O Christ) thou didst perceive:*

*Condole our state, who still in frailty cleave:*

S. God

(a) *Deus non delectatur poenis nostris, sed confessionem generit erroris. Alb. in Psal. 5. Penitent.*



8. God useth our sicknesses and afflictions, as means and examples both, to (a) manifest unto others the faith and virtues which he hath bestowed upon us, also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, than to behold a true Professour (in the extreamest sickness of his Body) supported with greater patience and consolation in his Soul. And the comfortable and blessed departure of such a man, will arm him against the fear of death, and assure him, that the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold in this valley of misery. And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions and calamities before us, the greatness of the miseries and crosses which oftentimes we endure, would make us doubt whether we be the children of God or no. And to this purpose S. James saith, God made Job and the Prophets an example of suffering adversity, and of long patience.

9. By afflictions God makes us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings, Rom. 8: 18. 1 Pet. 4: 14. Heb. 2: 10. Heb. 2: 7. Matt. 27: 34. Luc. 24: 42.

And

(a) *Sinit Deus justum incidere in calamitates, ut virtutem, quæ in illo latebat, aliis apertam manifestamque faciat, Dam. l. 2. de Orb. c. 29.*

And therefore he first bore the cross in *shame*, before he was *crowned with glory*, & did first take *gall*, before he did eat the *hony combe*: (a) and was first derided *king of the Iewes* by the souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his Fathers courts. And the more lively our Heavenly Father shall perceive the Image of his natural Son to appear in us, the better he will love us, and when we have for time, born his likeness in his sufferings, and fought, and overcome, we shall be crowned by Christ, and with Christ sit in his Throne, and of Christ receive the precious white stone, and Morning star, that shall make us shine like Christ for ever in his glory, Psalm 24: 7. 2 Tim. 4: 7. 8. Rev. 3: 21. Rev. 2: 17, 18. Phil. 3: 21.

10. *Lastly*, that the godly may be humbled in respect of their own state and miserie: and God glorified by delivering them out of their troubles & afflictions, when we call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *straightly mark iniquities*; he shall find in him just cause to punish him for his sin: yet the Lord in mercy doth (b) not alwayes in the affliction of his children respect their sins: but sometime layeth afflictions and crosses upon them for his glories sake. Thus  
our

(a) *Favos post mella gustavit, Tertul. lib. de Coron. milit. c. 24* (b) *In his que patimur nullum contra Deum murmur corda nostra subrepat; quia ad quid hoc creator noster operatur, ignotum est, Greg. Ep. 31.*

our Savior Christ told his Disciples, Joh. 9: 3. that the man was not born blind for his own or his Parents sin; but, that the work of GOD should be shewed on him. So he told them likewise, that *Lazarus sickness was not unto the death, but for the glory of God*, Joh. 11: 4. O the unspeakable goodness of God, which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory: (a)

These are the blessed and profitable ends, wherefore GOD sendeth sickness and affliction upon his children, whereby it may plainly appear that afflictions are not signs either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly love unto his children whom he loveth, and therefore chasteneth them in this life; where, upon repentance therefore remains hope of pardon; rather than to refer the punishment to that Life where there is no hope of pardon, nor end of punishment. For this cause, the Christians, in the (b) Primitive Church, were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoiced, that *they were counted worthy to suffer for Christs name*. Acts. 5: 41. And the *Christian Hebrewes suffered with joy the spoyling of their goods, knowing that they had in Heaven a better, and an enduring substance*

(a) *Malum pati, malum non est: malum facere, malum est: Chr. de prod. Jrd.* (b) *Cum vexamur ac premimur, tam maximas gratias agamus indulgentissimo Patri quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat. Laet. l. 5. c. 23.*

*ance*, Hebrews 10: 34. And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth joyous, but grievous; yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised.* Pray therefore heartily, that as God hath sent unto thee, this sickness, so it would please him to come himself unto thee, with the sickness: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

*Meditations for one that is recovered from sickness.*

**I**F GOD hath of his mercy heard thy Prayers, and restored thee to thy health again; consider with thy self.

1. That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in newness of life. Let thy sin dye with thy sickness: but live thou by grace to holiness.

2. Be not the more secure that thou art restored to health, neither insult in thy self, that thou hast escaped Death: but think rather, that GOD (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some little longer time of respite: hath thou mayst both amend thy life, and put thy self in a better readiness against the time that he shal call for thee, without further delay, out of this world. For although thou hast escaped this, it may be thou shalt not escape the next sickness.

3. CON.

3. Consider how fearfull a reckoning thou hadst made before the Judgment-Seat of Christ by this time; if thou hadst dyed of this Sickness. Spend therefore the time that remains so, as that thou mayest be able to make a more chearfull account of thy life, when it must be expired indeed.

4. Put not far off the day of Death; thou knowest not for all this, how neer it is at hand; and (being so fairely warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be less, and thy judgment greater.

5. Remember that thou hast vowed amendment & newness of life. Thou hast vowed a *vow unto God, defer not to pay it: for he delighteth not in fools: pay it before that thou hast vowed.* Eccl. 5: 3. The unclean spirit is cast out? Oh let him not re-enter, with seven worse than himself. Matt. 12: 43. &c. Thou hast sighed out the groans of contrition, thou hast wept the tears of repentance, thou art washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angel, Joh. 5: 24. but of the Angel of Gods presence, Isa. 63: 9. troubled with the wrath due to thy sins, who descended into Hell, to restore thee to saving health and Heaven. *Return not now with the Dog, to thine own vomit: nor like the washed Sow, to wallow again in the mire of thy former sins, and uncleanness: lest being intangled and overcome again with the filthiness of sin, (which now thou hast escaped) thy latter end prove worse than thy first beginning.*

2 Pet. 2: 20, 22. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. *First*, to the man cured of his 38 yeares disease: *Behold thou art made whole: sin no more, lest a worse thing fall upon thee:* Joh. 5: 14. *Secondly*, to the Woman taken in Adultery: *Neither do I condemn thee: Go thy way and sin no more.* Joh. 8: 11. Teaching us, how dangerous a thing it is to relapse and *fall again into the former excess of riot:* 1 Pet. 4: 4. Take heed therefore unto thy wayes; and pray for grace. *that thou mayst apply thy heart unto wisdom;* Psa. 90: 12. during that small number of days which yet remain behind. And for thy present mercy and health received, imitate the thankful Leper, and return unto God this, or the like thanksgiving.

*A Thanksgiving to be said of one that is recovered from sickness.*

O Gracious and mercifull Father. who art the LORD of health and sickness, of life and of death; *who killest, and makest alive: who bringest down to the grave and raisest up again,* 2 Sam. 2: 6. who art the only preserver of all those that trust in thee: I thy poor and unworthy servant, having now (by experience of my painful sickness) felt the grievousness of misery due unto sin, and the greatness of thy mercy in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again,  
do

do here (upon the bended knees of my heart return (with the thankful Leper) to acknowledge thee alone to be the GOD of my health and salvation, and to give thee the praise and glory, for my strength and deliverance out of that grievous disease and malady, and for thus turning my Mourning into mirth, my Sicknesse into health and my Death into life, Isa. 38:9. &c. My sins deserved punishment, and thou hast corrected me, but hast not given me over unto death. I looked (from the day to the night) when thou wouldst make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins, behind thy back & didst deliver my soul from the pit of corruption: and when I found no help in my self, nor in any other creature (saying, I am deprived of the residue of my years, *I shall see man no more, among the inhabitants of the world*) then didst thou restore me to health again, and gavest life unto me: I found thee, O Lord, ready to save me.

And now, Lord, I confess, that, I can never yield unto thee such a measure of thanks as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodness with acceptable works.) Oh, that I could with Mary Magdalene testifie the love and thankfulness of my heart, with abounding tears! Oh, what shall I be able to render unto thee, O Lord, for all these benefits which thou hast bestowed upon

upon my soul. Surely, as in my sickness, when I had nothing else to give unto thee, I offered Christ and his merits unto thee as a ransom for my sins: so being now restored by thy grace unto my health and strength, and having no better thing to give; Behold, O Lord, I do here offer up my self unto thee, Rom. 12:1. beseeching thee so to assist me with thy holy Spirit, that the remainder of my life, may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness; that I was no more careful to love thee according to thy goodness, nor to serve thee according to thy will, nor to obey thee according to thy commandments; nor to thank thee according to thy benefits. And seeing thou knowest, that of my self I am not sufficient so much as to think a good thought, (muchless to do that which is good and acceptable in thy sight:) assist me with thy grace and holy Spirit, that I may (in my prosperity) as devoutly spend my health in thy service, as I was earnest in my sickness to beg it at thy hands. And suffer me never to forget, either this thy mercy, in restoring me to my health, or those Vows and Promises, which I have made unto thee in my sickness. With my new health, renew in me, O Lord, a right Spirit: which may free me from the slavery of sin, and establish my heart in the service of grace. Work in me a greater detestation of all sins (which were the causes of thy anger and my sickness:) and increase my faith in Jesus

&

Christ



Christ, who is the Author of my health and salvation. *Let thy good Spirit lead me in the way that I should walk, and teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously and godly in this world, Tit. 2: 12.* that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; *Teach me, O my God, so to number my days, that I may apply my heart to that spiritual wisdom, which directeth to salvation, Psal. 90: 12.* And to this end make me more zealous than I have been in Religion, more devout in prayer, more fervent in spirit, more careful to hear, and profit by the preaching of thy Gospel, more helpful to my poor brethren; more watchful over my ways; more faithful in my calling; & every way more abundant in all good works. Let me (in the joyful time of prosperity) fear the evill day of affliction; in the time of health, think of sickness, in the time of sickness, make my self ready for death; and when death approacheth, prepare my self for Judgment. Let my whole life be an expressing of thankfulness unto thee for thy Grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the thousand thousands of Angels, the four Beasts, and twenty four Elders, and all the creatures in Heaven and on the earth, acknowledge to be due unto thee, O Father, which sitteth upon the throne, and the lamb thy Son, Rev. 5: 13, &c. who sitteth at thy right

right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinity of persons in unity of substance, all praise honour, glory, and power, from this time forth and for evermore, Amen.

*Meditations for one that is like to die.*

**I**F thy sickness belike to increase unto death; then meditate on three things. *First*, how graciously GOD dealeth with thee. *Secondly*, from what evils death will free thee. *Thirly*, what good death will bring thee.

First, concerning God's favourable dealing with thee.

1. Meditate, that God useth this chastisement of the body, but as a medicine to cure thy soul, by drawing thee (who art sick in sin) to come by repentance unto *Christ* thy Physician) to have thy soul healed Matt. 9. 12.

2. That the sorest sickness or painfullest disease which thou canst endure, is nothing, if it be compared to those dolours & pains, which *Jesus Christ* thy Saviour hath suffered for thee; when in bloody sweat he endured the wrath of God, the pains of Hell, and a cursed death which was due to thy sins, Luk. 21: 44. Psalm 88: 7. Heb. 5: 7. 11: 2: 4. Psalm 18: 5, 7. Gal. 3: 14. Justly therefore may he use those words of Jeremy; *Behold, and see, if there be any sorrow, like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his*

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*fierce wrath.* Lam 1: 15. Hath the Son of God indured so much for thy Redemption, & wilt not thou a *sinful* man indure a little sickness for his pleasure, (a) especially when it is for thy good?

3. That when thy sickness and disease is at the extreamest, yet it is less and easier than thy sins have deserved. Let thine *own* conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmur not therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishment. Think how willingly the damned in Hell would endure thy extreamest pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy, that thou art not rather *consumed*, Lam 3: 22. than corrected, how canst thou but bear patiently his temporal correction, seeing the end is to save thee from eternall condemnation? 1 Cor. 11: 32.

4. That nothing cometh to pass in this case unto thee, but such as ordinarily befall to others thy brethren: who (being the beloved and undoubted servants of God when they lived on earth) are now most *blessed and glorious* Saints with Christ in Heaven, Heb. 11: 35. &c. 1 Per. 5: 9. as *Job, David, Lazarus, &c.* They groaned

(a) *Dum legimus vel audimus quos & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere. Theod. ad 5. c. in Rom.*

groaned for a time, as thou dost, under the like burthen: but they are now delivered from all their miseries, troubles, and calamities. And so likewise ere long (if thou wilt patiently tarry the Lords leisure) thou shalt also be delivered from thy sickness and pain: either by restitution to thy former health with *Job*, or (which is far better) by being received to heavenly rest, with *Lazarus*.

5. *Lastly*, That God hath not given thee over into the hand of thine enemy, to be punished and disgraced; but (being thy loving Father) he correcteth thee with his own mercifull hand: When *David* had his wish, to chuse his own chastisement, he chose rather to be corrected by the hand of God; than by any other means; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man*, 2 Sam. 24: 14. Who will not take any affliction in good part, when it cometh from the hand of God from whom (though no affliction seemeth joyous, for the present, Heb 12: 11.) we know nothing cometh but what is good: The consideration hercof made *David* to endure *Semeis* cursed rayling, with a great patience; 2 Sam. 16: 9, 10. and to correct himself another time for his impatience; *I should not have opened my mouth because thou diddest it*, Psal 39: 9 and to *Job* to reprove the unadvised speech of his wife: Job 2. 10. *Thou speakest like a foolish Woman. What! shall we receive good at the hand of God, and not receive evill?* And though the cup of Gods wrath

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due

due to our sins, was such a horreur to our Saviour humane Nature, that he earnestly prayed that it might *pass from him*, Matt. 26: 36. yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the *very dregs* thereof, verse 42. Nothing will more arm thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father, who would never send it, but, that he seeth it to be unto thee both needful and profitable.

*The second sort of Meditations are, to consider from what evils death will free thee.*

**I** T freeth thee from a corruptible body, which was conceived in the weakness of flesh, the heat of lust, the stain of sin, and born in the blood of filthiness; a living prison of thy soul, a lively instrument of sin, a very *sack of stinking dung*, the excrements of whose nostrils, ears, pores and other passages (duely considered) will seem more loathsome than the uncleanest sink or vault. Inasmuch that whereas trees and plants bring forth leaves, flowers, fruits and sweet smells, mans body brings forth, naturally, nothing but lice, worms, rottenness, and *filthy stinks*, Psalm 14: 1. His affections, are altogether corrupted: and the imaginations of his heart are onely evil continually, Gen 8: 5. Hence it is, that the ungodly is not satisfied with prophaneness, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with precise-  
ness

ness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow, new fears and afflictions do still arise: here wrath lyes in wait, there vain-glory vexeth; here pride lifts up, there disgrace casts down; and every one waiteth who shall arise in the ruin of another. Now a man is privily stung with backbiters like fiery Serpents, anon he is in danger to be openly devoured of his enemies, like *Daniel's* Lyons. And a godly man, where ere he liveth, shall ever be vexed (like *Lot*) with *Sodom's* uncleanness.

2. Death brings unto the godly an end of *sinning*, and of all the miseries which are due unto sin, Rom. 6: 7. so that after death *there shall be no more sorrow, nor crying: neither shall there be any more pain, for God shall wipe a way all tears from our eyes*, Rev. 21: 4 Yea by death we are separated from the company of wicked men, and God *taketh away merciful & righteous men from the evil to come*. So he dealt with *Josiah* 2 King 22: 20. *I will gather thee to thy Fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place*. And God *hides them for a while in the grave, until the indignation pass over*, Isa. 26: 20. So that as Paradise is the Heaven of the souls joy: so the grave may be termed the Heaven of the bodies rest.

3. Whereas this wicked body lives in a world of wickedness, so that the poor soul cannot look

out at the Eyes, and not be infected; nor hear by the Ear, and not be distracted; nor smell at the Nostrils, and not be tainted, nor tast with the Tongue, and not be allured; nor touch by the Hand, and not be defiled; and every sense, upon every temptation, is ready to betray the Soul: by death the soul shall be delivered from this thralldom, and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 Cor. 15, 53. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evill a world, and freeth us from such a body of bondage and corruption!

*The third sort of Meditations, to consider what good Death will bring unto thee.*

1. **D**Eath bringeth the godly man's Soul to enjoy an immediate communion with the blessed Trinity, in everlasting bli's and glory.

2. It translates the soul from the miseries of this world, the contagion of sin, and society of sinners, to the *City of the living God, the celestially Hierusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born, which are written in Heaven, and to God the Judge of all, and to the souls of just men made perfect, and to Jesus Mediator of the new Covenant*, Heb. 12: 22, 23, 24.

3. Death putteth the Soul into the actual and full possession of all the inheritance and happiness, which Christ hath either promised unto thee in his Word, or purchased for thee by his blood.

This

This is the good and happiness, whereunto a blessed death will bring thee. And what truly religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into this celestial Paradise, where thou mayst exchange thy brags for gold, thy vanity for felicity, thy vileness for honour, thy bondage for freedom, thy lease for an inheritance, and thy mortal state for an immortal life? He that doth not daily desire this blessedness above all things, of all others he is less worthy to enjoy it.

If (a) *Cato Uticensis*, and *Cleombrotus*, two Heathen men (reading *Plato's* book of the immortality of the Soul) did voluntarily, the one break his neck, the other run upon his sword, that they might the sooner (as they thought) have enjoyed those joys: what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of God's own Book) not to be willing to enter into those heavenly joys; Especially when their Master calls for them thither, *Matt. 25: 21*. If therefore there be in thee any love of God, or desire of thine own happiness, or salvation: when the time of thy departing draweth near; that time, Day, and manner of death, which GOD in his unchangeable counsel hath appointed and determined before thou wast born: yield and surrender up (willingly and cheerfully) thy Soul into the mercifull hand of Jesus Christ thy Saviour. And to this

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end,

(a) *Plus. in vit. Caton. Cicero Tusc. quæst. lib. 3.*



end, when the time is come, as the Angel, in the sight of *Manoah* and his wife ascended from the *Altar up to Heaven in the flame of the Sacrifice*: So endeavour thou that thy soul, in the sight of thy friends, may from the *Altar of a contrite heart*, ascend up to heaven, in the sweet perfume of this, or the like spiritual sacrifice of Prayer.

*A prayer for the sickman, when he is told that he is not a man for this world, but must prepare himself to go unto God.*

O Heavenly Father, who art the Lord God of the Spirits of all flesh, and hast made us these souls, Num. 16: 22. and 27: 16. Acts 13: 25, 26 and hast appointed us the time, as to come into this world, so (having finished our course) to go out of the same. The number of my dayes, which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I cannot pass, Jer 38: 16. 2 Tim 4: 7. Ps. 90: 12. Job 1: 4, 5, 14. & 16: 22. and 21: 21. Luke 22: 33, I know O Lord, that if thou entrest into Judgment, no flesh can be justified in thy sight, Psalm 143: 2. And I (O Lord) of all others should appear most impure and unjust; for I have not fought that good fight for the defence of thy Faith and Religion, 1 Tim. 4: 7 Ps. 47: 12. with that zeal and constancy that I should: but for fear of displeasing the world, I have given way unto sins and errors; and for desire to please my flesh I have broken all thy Commandments, in thought, word, and deed:  
so

so that my sins have taken such hold on me, that I am not able to look up, and they are more in number than the hairs on my head. If thou wilt straitly mark mine iniquities, O Lord, where shall I stand? Psalm 130: 3. If thou weighest me in the Ballance, I shall be found too light: Dan. 5: 27. For I am void of all righteousness that might merit thy mercy; and loaden with all iniquities that most justly deserve thy heaviest wrath. But, O my Lord, and my God, for Jesus Christ thy Son's sake, In whom thou art well pleased. Mat. 3: 17. with all penitent and believing sinners, take pity and compassion upon me, who am the chief of sinners. 1 Tim. 1: 15. Blot out all my sins out of thy remembrance, and wash away all my transgressions out of thy sight, with the precious blood of thy Son: which I believe that he (as an undefiled Lamb) hath shed for the cleansing of my sins, Ezek. 18: 22. Psalm 51: 7. 1 Pet. 1: 19. Job. 1: 29. In this faith I lived, in this faith I dye: believing that Jesus Christ died for my sins, and rose again for my Justification, Rom. 4: 25. 1 Cor. 15: 3, 4. And seeing that he hath endured that death, and born the burthen of that Judgment, 1 Pet. 2: 14. which was due unto my sins; O Father, for his death and passions sake (now that I am coming to appear before thy Judgment Seat) acquit and deliver me from that fearful Judgment which my sins have justly deserved: and perform with me that gracious and comfortable promise, which thou hast made in thy Gospel, That whosoever believeth in thee, hath ever-

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lasting

*lasting life, and shall not come into judgment, but shall pass from death unto life, Joh. 5: 24. strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation, in the merits of thy obedience and blood. Encrease, O holy spirit, my patience; lay no more upon me, than I am able to bear: 1 Cor. 10: 14. and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readiness, that (like a wise Virgin, having the Wedding Garment of thy righteousness and holiness) she may be ready to meet thee at thy coming, with Oyl in her Lamp. Matt. 25: 4. Marry her unto thy self, that she may be one with thee in everlasting love and fellowship, Matt. 12: 32. Rev. 19: 8. Rev. 19: 7. Joh. 17: 22. O Lord, reprove Satan, and chase him away: Zach. 3: 2. Deliver my Soul from the power of the Dog; Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings, both spiritual and temporal bestowed upon me: especially for my redemption, by the death of my Saviour Christ: I thank thee that thou hast protected me with thy Holy Angels from my youth up until now, Heb. 1: 14. Luke 16: 22. Matt. 8: 11. Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soul; and then to carry her (as they did the soul of Lazarus, Luke 13: 18.) into thy*

thy heavenly Kingdom. Ephes. 1: 10. Act. 15: 11. And as the time of my departure shall approach nearer unto me ; so grant , O Lord , that my soul may draw nearer unto thee : And that I may joyfully commend my soul into thy hand : as into the hands of a loving Father . and merciful Redeemer , Psal. 31 : 4. and at that instant , O Lord graciously receive my spirit. Acts 7: 59. All which that I may do , assist , I beseech thee , with thy grace , and let thy holy Spirit continue with me unto the end , and in the end , for Jesus Christ his sake , thy Son , my Lord , and only Saviour : In whose name I give thee thy glory , and beg these things at thy hand , in that Prayer which Christ himself hath taught me , saying : Our Father , &c.

*Meditations against despair , our doubting of  
God's mercy.*

I Tis found by continual experience , that near the time of death (when the Children of GOD are weakest) then Satan makes the greatest flourish of his strength : and assailes them with his strongest temptations. For he knoweth , that either he must now or never prevail ; for if their souls once get to Heaven , he shall never vex nor trouble them any more ; and therefore he will now bestir himself as much as he can , and labour to set before their eyes all the gross sins which ever they committed , and the Judgments of God , which are due unto them , thereby to drive them , if he can , to despair , which is a grievous

vouſer ſin than all the ſins that they committed or he can accuſe them of.

If Satan (a) therefore trouble thy conſcience more towards thy death, than in thy life time.

1. Confess thy ſins unto God, not only in general, but alſo in particular.

2. Make ſatisfaction unto thoſe men whom thou haſt wronged, if thou be able. And if thou doſt injuriouſly or fraudulently detain or keep in thy poſſeſſion any lands or goods, that of right do belong to any widow or fatherleſs child. preſume not, as thou tenderſt thy ſouls health, to look Chriſt the righteous Judge in the face, unleſs thou doſt firſt make a reſtitution thereof to the right owner: for the Law of God, under the penalty of his curſe, requireth thee to reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by robbery, or violent oppreſſion thou tookeſt from thy neighbour: with a fifth part for amends added to the principal. Lev. 6:2, 3, 4, &c. Numb. 5:6, 7, 8. (b) And unleſs that like *Zacheus* thou doſt make reſtitution of ſuch goods and lands, according to GOD's Law, thou canſt never truly repent, Luke 19:8, 9. and without true repentance thou canſt never be ſaved Ezek. 15:3, 12, 16. Mich. 6:10, 11. Luke 13:1. Jer 18:7. Acts 2:38 & 8:22. 1 Petr. 3:9. But though by the temptation of the devil thou haſt done wrong and injury, yet if thou doſt truly repent, and make reſtitution to thy

(a) Satans firſt ſtratagem in time of death, (b) *Nō remittitur peccatum niſi reſtituatur oblatum.*

thy power, the Lord hath promised to be merciful unto thee, to hear the Prayers of his faithful Ministers for thee, to *forgive thee thy trespasss* and sin, and to receive thy soul in the merits of Christ's blood, as a Lamb without blemish, Gen. 29: 7. Jam. 5: 14, 15, 16. Lev. 6: 6, 7.

3. Ask God for Christ his sake pardon and forgiveness. And then these troubles of mind are no discouragements, but rather comforts; exercises, not punishments. They are assurances unto thee, that thou art in the right way, for *the way to Heaven is by the gates of hell*: that is, by suffering pains in the body, and such doubtings in the mind: that thy estate in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

(a) If Satan tell thee that thou hast no faith, because thou hast no feeling; meditate

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubting, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith to believe without feeling, than with feeling. The least faith (so much as a *grain of Mustardseed*, Matt. 17: 20. so much as is in an infant baptized) is enough to save the soul that loveth Christ, & believeth in him.

3. That

(a) Satan's second assault, The Christians encounter.

3. That the Child of God, which desireth to feel the assurance of God's favour, shall have his desire, when God shall see it to be for his good: for God hath promised to give them the *Water of life*, Matth. 10: 14. Rev. 2: 6. Isa 75: 1. who thirst for it (a). We have an example in Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out. and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lord's leisure, be strong, and he shall comfort thine heart.*

(b) If Satan shall aggravate unto thee the greatness, the multitude, and hainousness of thy sins, meditate

1. That upon true repentance, it is as easie with God to forgive the greatest sin, as the least; and he is as willing to forgive many, as to pardon one, 1 Tim. 1: 15. And his mercy shineth more in pardoning great sinners, than small offenders: as appears in the examples of *Manasses, Magdalen, Peter, Paul, &c.* And where sin most abounded, there doth his grace rejoyce to abound much more, Rom. 5: 20.

2. That God did never forsake any man, till that man did first forsake God; as appears in the examples of *Cain, Saul, Achitophel, Ahaziah, Judas, &c.*

3. That

(a) Fox A&C. Monu Fol. 1555. in the last Edition. Psalm 27: 16. (b) Satans 3 assault. The Encounter.

3. That God calleth all, even those sinners who are heavy laden with sin, Matth. 11:28. and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospel witnesseth: There came unto Christ all sorts of sick sinners; the blind, halt, lame, lepers; such as were sick of palsies, dropfies, bloody fluxes; such as were *Lunatick*, and possessed with unclean spirits, and devils: Yet of all those not one, that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found; were his sins never so great, were his Disease never so grievous. Nay, he offered and gave his mercy to many who never asked it, (being moved only with the bowels of his own compassion, and the sight of their misery) as to the woman of *Samaria*, the widdow of *Naim*, Luk. 7: 13. Joh. 5: 51. and to the sick man that lay at the pool of *Bethesda*, who had been 38 years sick, Esa. 65: 1. If he thus willingly gave his mercy to them that did not ask it, and was found of them (as the Prophet saith) that sought him not; will he deny mercy unto thee, who dost so earnestly pray for it with tears? and dost, like the poor Publican, so heartily knock for it with penitent fists, upon a bruised and broken heart? Especially when thou prayest to thy Father, in the name and mediation of Christ, for whose sake he hath promised to grant whatsoever we shall ask of him, Joh. 14: 14. as sure as God is true, he will not. Though *Nineveh's* sins had provoked the Lord to send out



out his sentence against them; yet upon their repentance he recalled it again, and spared the City: how much more if thou likewise repentest, will he spare thee; seeing his sentence is not yet gone forth against thee? If he deferred the Judgment all *Ahab's* days, for the external shew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unfainedly repent of thy sin, and return unto him for grace and mercy? (a)

He offered his mercy unto *Cain* (who murdered his innocent brother) *If thou dost well, shalt thou not be accepted?* Gen. 4: 2. As if he should have said, If thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both thou & thine Oblation also shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him) in calling him Friend, Matt. 25: 50. a sweet appellation of love; and when *Judas* offered, he willingly consented with that mouth (b) (wherein never was found guile) to kiss those dissembling lips, under which lurked the poyson of Asps, 1 Pet. 2: 22. Psalm 140: 3. Matth. 26: 50. Had *Judas* apprehended this word, friend, out of the mouth of Christ, as *Benhadad* did the word brother from the mouth of *Ahab*, 1 Kings 20: 32, 33. doubtless *Judas* should have found the God of Israel more merci-

(a) *Novit Dominus mutare sententiam, si tu noveris emendare vitam Aug in Ps 50* (b) *Judam non tam scelus quam desperatis fecit penitus interire. Aug. lib. de viit. p. 1. Scleratis omnibus, O Juda exicisti, quem non pœnitentia duxit ad Dominum, sed desperatio traxit ad laqueum. Leo.*

merciful than Benhadad found the King of Israel, vers. 31. But God was more displeased with Cain for despairing of his mercy, than for murdering his brother: and with Judas for hanging himself. than for betraying his Master: in that they would make the sins of mortal men greater than the infinite mercy of the eternal God; or as if they could be more sinful than God was merciful: Whereas the least drop of Christs blood is of more merit to procure God's mercy for thy salvation, than all the sins (that thou hast committed) can be of force to provoke his wrath to thy damnation.

(a) If Satan shall suggest, that all this is true of God's mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sins of knowledge, and of many years continuance, and such as whereby others have been undone: and all (for the most part) committed willfully and presumptuously against God and thy conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee; meditate

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder God's mercy, upon their repentance, from

(a) Satans fourth assault.

from forgiving their sins, and receiving them into favour: no more shall thy *sins and continuance* therein, hinder him from being merciful unto thee, *if thou dost repent as they did*: yea upon thy repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them, 1 Tim. 1:16. For as the least sin, in God's Justice, without Repentance, is damnable; so the greatest sin, upon repentance, is (in his Mercy) pardonable. Thy greatest and inveteratest sins are but the sins of Man, but the least of his mercies is the mercy of God. Because thou knowest thine own sin, thou doubtest whether they shall be pardoned: Mark how this doubtfull cause is resolved by God himself. Many in Isaïas days thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to return unto God for grace and mercy. But God answereth them; *Seek ye the Lord whilst he may be found: call ye upon him whilst he is near*, Isa. 55: 6, 7, 8: As if he had said, whilst life tasteth, and my Word is preached, I am near to be found of all that seek me, and pray unto me. The people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name; or to come near thine Holiness. To this the Lord answereth: Let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly. But we would think (say the people) that if

our

our sins were but ordinary sins, this promise of mercy might belong unto us. But because our sins are so great, and of such long continuance, therefore we fear, lest when we appear before God, he will reject us. To this GOD answereth again: My thoughts (of mercy) are not your thoughts, neither are your ways (of pardoning) my wayes: for as the heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts than your thoughts. If therefore every sinner in the world were a world of such sinners as thou art: do thou but (yet what God bids thee) Repent and Believe; & the blood of Jesus Christ being the Blood of God, Acts 20: 28. *will cleanse both thee and them from all your sins*, 1 Joh 1: 7.

2 That as God did fore-see all the sins which the world did commit, and yet all those could not hinder him from loving the world, so that he gave his only begotten Son to the death to save as many of the world as would believe and repent, Joh 3: 16. muchless shall thy sins (being the sins of the least number of the world) be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost Repent and Believe.

3. That if he loved thee so dearly (when thou wast his enemy) that he payed for thee so dear a price, as the spilling of his Heart-blood: how can he now but be gracious unto thee, when to save thee, will cost him but the casting of a gracious look upon thee? Look not thou therefore to the greatness of thy sins, but to the infiniteness

ness of his mercy, which is so surpassing great, that if thou puttest all thine own grievous sins together, and addest unto those the sins of *Cain* and *Judas*, and puttest unto them all the sins of all the Reprobates in the world: (doubtless it would be a huge heap; ) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least Mole hill, and the greatest Mountain in a Countrey. The cries of the grievousest sin that ever we read of, could never reach up higher than unto Heaven: as the cry of the sins of Sodom, Gen. 10: 13. *but the mercy of God* (saith *David*, Psalm 108: 4.) *reacheth up higher than the heavens*, and so overtoppeth all our sins. And if *his mercy be greater than all his works*, Psalm 145: 9. it must needs be greater than all thy sins. And so long as his mercy is greater than the sins of the whole world, do thou but repent, there is no doubt of pardon.

(a) If Satan shall object, that thou hast many times vowed to repent, & hast made a shew of repentance for the time, and yet didst fall to the same sins again, and again, and that all thy repentance was but fained, and a mocking of God: And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate

(b) 1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despair, seeing that this is the  
common

(a) Sathans fifth assault. (b) The Encounter.

common case of all the children of God in this life, who vow so oft to forbear some sin, (a) till perceiving their weakness not able to perform it, they vow that they will vow no more. Their vows shew the desires of their spiritual man; their breakings, the weakness of their corrupt flesh. And our oft slips to the same sins Christ foresaw, when he taught us to pray daily, *O Father, Forgive us our trespasses*. And why doth Christ enjoin thee who art but a sinful man) to forgive thy Brother *seven times in a day, if he shall return seven times in a day*, Luk. 17:3, 4. and say, *It repenteth me?* but to assure thee, that he (being the God of mercy, & goodness it self) will forgive unto thee thy *Seventy times sevenfold* sins a day, which thou hast committed against him, if thou return unto him by true repentance, Matt. 28: 21, 22. The *Israelites* were cured by looking (though with weak eyes) on the *Brazen Serpent*, as oft as they were stung by the fiery Serpents in the Wilderness, Num. 21:9. to assure thee (b) that

(a) I remember, saith Luther, that Staupitius was wont to tell me. *Ego plusquam millies Deo vovi &c.* I have more than a thousand times vowed unto God that I would amend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know, that I cannot keep it. Unless therefore God will be merciful unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest children of God in this life: Read Luther on Galat. Chap. 5 (b) *Post lacrymas gemitusque grates clementia Christi, Confessum est oculos ante locanda cunctos.*

that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the *firmness* of God's Covenant, Jam. 1: 17 Rom. 8: 28. Rom. 9: 11. Though thou varieest with God, and the Covenant be broken on thy behalf, yet it is firm on God's part; and therefore all is safe enough, if thou wilt return: for there is no variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own unchangeable purpose, and hath delivered to thy keeping the Keys which are (a) *Faith and repentance*; and whilest thou hast them, thou mayst perswade thy self that thy salvation is sure and safe: For whom God loveth, he loveth to the end: and never repenteth of bestowing his love on them who repent and believe, Luke 22: 62. Luke 24: 47, &c. Joh. 10: 21. & Joh. 13: 1. Rom. 11: 29. Rom. 8: 30.

(b) *Lastly*. If Satan shall perswade thee that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sins increase, and thy judgment draweth near: meditate

1. That no sins (though never so great) should be a cause to move any Christian to despair, so long as God's mercy by so many millions of degrees

(a) By these keyes *Peter* opened heaven to himself, & afterwards unto the rest of the Apostles with others, (b) *Sathans* sixth assault.

grees is greater, and that every pēnitent and believing sinner hath the pardon of all his sins confirmed by the word and Oath of God; two immutable things, wherein it is impossible that God should lie, Heb. 6: 18. His word is, that whosoever doth repent of his sin, Ezek 18: 22. whatsoever; (for both time, and sins, and sinners are indefinite) (a) from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live I desire not the death of the wicked, but that the wicked turn from his way, and live*, Ezek. 33: 1. As if he had said, will ye not believe my word? I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him, upon his conversion and repentance. The Meditation hereof moved *Tertullian* to exclaim: (b) O how happy are we, when God sweareth that he willeth not our damnation! Oh, what miserable wretches are we, if we will not believe God, when he sweareth his truth unto us! Listen, O drooping Spirit, whose Soul is assailed with ways of faithless despair, how happy were it to see many like thee and *Hezekias*, Isa. 38: 14. (who mourn like Doves for the fence of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than to behold many who die like beasts, without any feeling of their own estate, or any fear of God's wrath or tribunal seat, before which they are to appear?

S

Com-

(a) D. King of London his Lectures on Jonah (b) *scilicet nos quorum causa jurat Deus: O miserimos nos si non Deo quidem juranti credimus. Terent.*



Comfort thy self, O languishing soul; for if this earth hath any, for whom Christ spilt his blood on the Croſs, thou assuredly art one. Chear up therefore thy self in the Alſufficient Atonement of the Lamb, which *ſpeaketh better things than that of Abel*, Heb. 12: 24. And pray for thoſe who never yet obtained the grace to have ſuch a ſenſe and deteſtation of ſin. Thou art one indeed, for whom Chriſt dyed; and for whom a wounded ſpirit (judging rather according to his feeling, than his faith) hath wrung that dolefull voyce of Chriſt: *My God, my God, why haſt thou forſaken me?* Matt. 27: 46. And doubt not, but ere long thou ſhalt as truly reign with him, as now thou doeſt ſuffer with him: for *Yea, and Amen* hath ſpoken it. No ſin bars a man from ſalvation, but only *incredulity* and *impenitency*: 2 Tim. 2: 11. 2 Cor. 1: 20. Rev. 3: 14. nothing makes the ſin againſt the Holy Ghoſt unpardonable, but want of repentance. Heb. 6: 6. Thy unfained deſire to repent, is as acceptable unto God, as the perfeſteſt repentance that thou couldſt wiſh to perform unto him.

Meditate on theſe Evangelical comforts, and thou ſhalt ſee, that in the very agony of death, God will ſo aſſiſt thee with his Spirit, that when Satan looketh for the greateſt victory, he ſhall receive the fowleſt foil; yea, when the eyestrings are broken, that thou canſt not ſee the light, Jeſus Chriſt will appear unto thee to comfort thy Soul, and his holy Angels will carry thee into his *heavenly Kingdom*. Then ſhall thy friends be-  
hold

hold thee (like *Manoah's Angel*) doing wonders indeed, when they shall see a frail man in his greatest weakness (by the meer assistance of Gods Spirit) overcoming the strength of sin, the bitterness of death, and all the power of Satan; and in the fire of Faith, and perfume of Prayer, ascend up with Angels victoriously into heaven.

*An Admonition to them who come to visit the sick.*

**T**HEY who come to visit the sick, must have a special care not to stand dumb and staring in the sick persons face, to disquiet him, not yet to speak idly, and to ask unprofitable questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his weakness, and to prepare for eternal life. One hour well spent, when a mans life is almost outspent, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this life, lest thou betray his Soul to eternal Death. Admonish him plainly of his estate; and ask him briefly these or the like Questions.

*Questions to be asked of a sick man, that is like to die.*

**D**Ost thou believe that Almighty God, the Trinity of Persons in Unity of Essence, hath by his power made heaven and earth, & all things therein? and that he doth still by his Divine providence

vidence govern the same; so that nothing comes to pass in the world, nor to thy self, but what his divine hand and counsel hath determined before to be done?

2. Dost thou confess, that thou hast transgressed, and broken the holy Commandments of Almighty God in thought, word, and deed? And hast deserved for breaking his holy laws, the Curse of God, which containeth all the miseries of this life, and everlasting torments in hell fire, when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in thy heart that thou hast so broken his Laws, and neglected his service, and worship, and so much followed the world, and thine own vain pleasures? And wouldst thou not lead a holier life, if thou wert to begin again?

4. Dost thou not from thy heart desire to be reconciled unto God in Jesus Christ, his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy Soul?

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, believing that *Jesus Christ the onely Mediator of the New Testament, is able perfectly to save them that come unto God by him; seeing he ever liveth to make intercession for them?* Heb. 9:25. 1 Tim. 2:5. And wilt thou with David say unto Christ, *Whom have I in heaven but thee? And there*

there is none upon earth that I desire beside thee?  
Ps. 73: 25.

6. Dost thou confidently believe, and hope to be saved by the only merits of that bloody death and passion, which thy Saviour Jesus Christ hath suffered for thee? not putting any hope of salvation in thine own merits, nor in any other means or creatures; being assuredly perswaded, That there is no salvation in any other? & that there is no other name under heaven, whereby thou must be saved? Act. 4: 12. Act. 10: 4.

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed; And dost thou cast out of thy heart all malice and hatred, which thou hast born to any body: that thou mayst appear before the face of Christ (the Prince of peace) in perfect love and charity, Esa. 9: 6. Heb. 12: 24.

8. Doth thy conscience tell thee of any thing, which thou hast wrongfully taken? and doth still withhold from any widdow or fatherless children, or from any other person whomsoever; Be assured, that unless thou shalt restore (like *Zacheus*) those goods and lands (if thou be able) thou canst not truly repent; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his judgment seat.

9. Dost thou firmly believe that thy body shall

shall be raised up out of the Grave, at the sound of the last Trumpet? and that thy body and soul shall be united together again in the resurrection-day, to appear before the Lord Jesus Christ: and thence to go with him into the kingdom of Heaven, to live in everlasting Bliss and glory?

If the sick party shall answer to all these questions like a faithful Christian, then let all who are present, joyn together and pray for him, in these or the like words.

*A Prayer to be said for the sick by them who visit him.*

O Merciful Father, who art the Lord & giver of life; and to whom belongs the issues from death: we thy children here assembled, do acknowledge that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much less to become suiters to thy Majesty in the behalf of others: yet because *thou hast commanded us to pray one for another, especially for the sick, and hast promised, that the prayers of the righteous shall avail much with thee:* in the Obedience therefore of thy Commandment, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majesty: in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly wish the Restitution of his health, and a longer continuance of his life and Christian Fellowship amongst us: but foras-  
much

much as it appeareth (as far as we can discern) that thou hast appointed by this visitation, to call for him out of this mortal life: we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter death and passion (which he hath suffered for him) that thou wouldst pardon and forgive unto him all his sins; as well that wherein he was conceived and born, as also all the offences and transgressions which ever since to this day and hour he hath committed, in thought, word and deed against thy divine Majesty. Cast them behind thy back, *remove them as far from thy presence, as the East is from the West*; Psal. 103: 12. blot them out of thy remembrance; lay them not to his charge; wash them away with the Blood of Christ, that they may no more be seen, and deliver him from all the Judgments, which are due unto him for his sins, that they may never trouble his Conscience, nor rise in Judgment against his Soul: and impute unto him the righteousness of Jesus Christ, whereby he may appear righteous in thy sight: And in this extremity at this time, we beseech thee look down from heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded Servant, like the good Samaritan, for here is a sick Soul that needeth the help of such an heavenly Physician. O Lord increase his faith, that he may believe that Christ died for him, and that his blood cleanseth

him from all his sins: and either assuage his pain, or else increase his patience, to indure thy blessed will and pleasure. And (good Lord) lay no more upon him, than thou shalt enable him to bear. Heave him up unto thy self, with those sighs and groans which cannot be expressed. Make him now to feel what is the hope of his Calling: and what is the exceeding greatness of thy Mercy and power towards them that believe in thee. And in his weakness, O Lord, shew thou thy strength. Defend him against the Suggestions and temptations of Satan: who (as he hath all his life time) will now in his weakness especially, seek to assail him, and to devour him. O save his soul, and reprove Satan, and command thy holy Angels to be about him, to aid him, and to chase away evil and malignant Spirits far from him. Make him more and more to loath this world, & *desire to be loosed, and to be with Christ*: And when that good hour and time shall come, (wherein thou hast determined to call for him out of this present life) give him grace peaceably and joyfully to yield up his soul into thy merciful hands. And do thou receive him into thy mercy, and let thy blessed Angels carry him into thy kingdom. Make his last hour his best hour, his last words his best words, and his last thoughts his best thoughts. And when the sight of his Eyes is gone, and his tongue shall fail to do his office, grant (O Lord) that his soul may (with *Stephen*) behold Jesus Christ in heaven ready to receive him: and that thy Spirit within him may  
make

make requests for him, with sighs which cannot be expressed, Rom. 8: 26. Teach us in him to read and see our own end and mortality, and therefore to be careful to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us, in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick servant, unto thy eternal grace and mercy, in that Prayer, which Christ our Saviour hath taught unto us, saying,

*Our Father which art in Heaven, &c.*

Thy Grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O Holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the Sick, some special Chapters of the holy Scriptures, as;

The three first Chapters of the book of *Job*.

The 14. and 19 Chapters of *Job*.

The 34 Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17 Chapter of the first of *Kings*.

The 2, 4, and 12 Chapters of the second of *Kings*.

The 38, 40, and 65 Chapters of *Isaiah*.

The History of the Passion of Christ.

The 8 Chapter of the *Romans*.

The 15 Chapter of the first Epistle to the *Corinthians*.

The 4 of the first Epistle to the *Thessalonians*.



The 5 Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of Saint *James*.

The 11, and 12 to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelations*, or some of these.

And so exhorting the sick party to wait upon God, by Faith and Patience, till he send for him; and praying the Lord to send them a joyful meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

*Consolations against impatency in sickness.*

**I**F in thy sickness by extremity of pain thou be driven to impatency, meditate

1. That thy sins have deserved the pains of hell: therefore thou mayest with greater patience endure these fatherly corrections.

2. That these are scourges of thy heavenly Father, Heb. 12: 9 and the rod that is in his hand. If thou didst suffer with reverence, being a child, the correction of thy earthly parents; how much rather shouldst thou now subject thyself (being the Child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

3. That Christ suffered in his soul and body a far grievouiser pain, for thee; therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith *Peter* (1 Pet. 2: 21.)

*Christ*

Christ suffered for you, leaving you an example, that ye should follow his steps. And, Let us, (saith Saint Paul, Heb. 12: 2.) run with joy the race that is set before us, looking unto Jesus, the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, &c. (a)

4. That these afflictions which now you suffer, are none other but such which are accomplished in our brethren that are in the world, as witnesseth Peter, 1 Pet. 5: 9. Yea, Job's afflictions were far more grievous. There is not one of the Saints, which now are at rest in Heavenly Joys, but endured as much as you do, before they went thither: Yea, many of them willingly suffered all the torments that Tyrants could inflict upon them (b) that they might come to those heavenly joys, whereunto you are now called. And you have a promise that the God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle you, 1 Pet. 5: 10. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. 10: 13.

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it began: Thirty eight years were appointed the sick man at Bethesdas pool. Joh. 5: 5. Twelve  
S 6 years

(a) Vir dolorum. Isa. 53: 5. (b) S. Romitus, cum quottannis gravi morbo tentaretur à Deo, domit quod uno anno liber esset, ac si à Deo tunc desertus fuisset.

years to the Woman with the bloody issue, Matth. 9: 20. Three Months to Moses, Exod. 12. Ten dayes tribulation to the Angell of the Church of Smyrna, three dayes plague to David, Rev. 2: 10. Yea the number of the godly mans tears are registred in God's book, and the quantity kept in his Bottle, 1 Sam. 24: 23.

The time of our troubles (saith Christ) is but a *modicum*, (a) God's anger lasts but a moment (saith David) Psal. 56: 8. A little season (saith the Lord) & therefore calls all the time of our pain, but the hour of sorrow. David (for the swiftness thereof) compares our present troubles to a Brook, Ps. 80. Rev. 6: 11. Psal. 110: 7. and Athanasius to a Showr (b). Compare the longest misery that man indures in this life, to the eternity of heavenly joys, & they will appear to be nothing. And as the sight of a Son safe born makes the Mother forget all her former deadly pain, Job. 16: 21. so the sight of Christ in Heaven, who was born for thee, will make all these pangs of death to be quite forgotten; as if they had never been: like Stephen, Acts 7. who, as soon as he saw Christ, forgot his own wounds, with the horreur of the grave, and terror of the stones, and sweetly yielded his soul into the hands of his Saviour. Forget thine own pain, think of Christ's wounds: *Be faithfull unto the death, and he will give thee the Crown of eternal life*, Rev. 2: 10.

6. That

(a) *Modicum & vid: te vos. Joh. 16: 6.* (b) *Nube nla est, cito transibit,*

6. That you are now called to Repetitions in Christ's School; to see how much faith, Patience, and Godliness you have learned all this while: and whether you can (like *Job*, *Job 2:10.*) receive at the hand of God *some evil*, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, Thy will be done, so be not now offended at this which is done by his holy will.

7. *That all things shall work together for good to them that love God*, *Rom. 8: 28, 38, 39.* in so much that neither death, nor life, nor Angels, nor Principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord. Assure your self, that every pang (a) is a prevention of the pains of Hell; every respite, an earnest of Heavens Rest; And how many stripes do you esteem Heaven worth? As your life hath been a comfort to others; so give your friends a Christian example to die, and deceive the devil, as Job did. It is but the Cross of Christ sent before, to crucifie the love of the World in thee, that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like *Simon of Cyrene*) with both thy arms, his holy Cross, carry it after him unto him: thy pain will shortly pass, the joyes shall never pass away.

S 7

CON-

(a) *Morbus non malis adnumerandus, quia multis utiliter accidit, Basil. in Hexaem. Morbus est utilis quadam institutio, quae docet caduca aspernere & caelestia spirare, Nazian. ad Philagrium.*

*Consolations against the fear of Death.*

**I**F in the time of thy sickness thou findest thy self fearful to die; meditate

1. That it argueth a dastardly mind to fear that which is not: for in the *Church of Christ* there is no death, *Isaiah 25: 7, 8.* And, *Who-soever liveth and believeth in Christ, shall never die*, *John 11: 26.* Let them fear Death, who live without Christ. Christians die not; but when they please God, they are like *Enoch*, translated unto God, *Gen. 5: 24.* Their pains are but *Eliahs fiery Chariot* to carry them up to heaven, *1 King 2: 11, 12.* or like *Lazarus* sores, sending them to *Abrabams bosome*, *Luke 16: 2.* In a word, if thou be one of them, that, like *Lazarus*, lovest *Jesus*, thy sickness is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life. And if any Heathen man, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly, (when they might have lived, in hope of the immortality of the Soul: wilt thou, being trained so long in Christ's School, (and now called to the *Marriage Supper* of the blessed *Lamb*, *Apoc. 19: 7.*) be one of those Guests that refuse to go to that joyfull Banquet? God forbid.

2. Remember that thy abode here, is but the second degree of thy life: for after thou hadst first lived nine moneths in thy mothers womb, thou wast of necessity driven thence, to live here in a second degree of life. And when that number

ber of Moneths, which God hath determined for this life, are expired, Job 14: 1. thou must likewise leave this, and pass to a third degree in the other world: which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of life, as this doth that which one lives in his mothers womb. To this last & excellentest degree of life, through this door, passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldst thou fear that which is common to all Gods Elect? Why should that be uncouth to thee, which was so welcome to all them? Fear not death; for as it is the Exodus of a bad, so it is the Genesis of a better world: (a) the end of a temporal, but the beginning of an eternal life.

3. Consider that there are but three things that can make Death so fearful unto thee: *first*, the loss thou hast thereby: *secondly*, the pain that is therein: *thirdly*, the terrible effects which follow after: All these are but false fires, and causeless fears. For the *first*, if thou leavest here uncertain goods, which *Thieves may rob*, Matth. 6: 19, 20. thou shalt find in Heaven a true Treasure, that can never be taken away: these were but lent thee, as a Steward upon accounts, those shall be given thee, as thy reward forever. If thou leavest a loving wife; thou shalt be married to Christ, which is more lovely: If thou leavest Children

(a) *Mors presentis vite exitus, & introitus aeternae. Berni in Ep. ad Rom.*

Children and Friends, thou shalt there find all thy Religious Ancestors, and Children departed: yea, Christ; & all his blessed Saints & Angels; & as many of thy Children as be Gods Children, shall there follow after thee. Thou leavest an *earibly possession*, and an *House of clay*, Job 14: 1. and thou shalt enjoy an *Heavenly inheritance and mansion of glory*, 2 Cor. 5: 1. which is purchased, prepared, & reserved for thee. What hast thou lost! Nay, is not death unto thee gain? Go home, go home, and we will follow after thee.

Secondly, for the pain in death, the fear of death more pains many, than the very pangs of death; for many a Christian dyes without any great pangs, or pains (a). Pitch the Anchor of thy hope on the firm ground of the word of God, who hath promised in thy weakness to perfect his strength, and not to suffer thee to be tempted above that thou art able to bear, 1 Cor. 10. 12. And Christ will shortly turn all thy temporal pains to his eternal joys.

Lastly, as for the terrible effects which follow after death, they belong not unto thee; being a Member of Christ, for Christ by his death hath taken away the sting of death to the faithful; so that now there is no *condemnation to them that are in Christ Jesus*, Rom. 8: 1. And Christ hath protested, that *he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life*, Joh.

(a) *Timor mortis ipsa morte peior.*

5: 24. Hereupon the holy Spirit from Heaven  
 faith; Blessed are the dead that die in the Lord;  
 and that from henceforth they rest from their la-  
 bours, and theirs works do follow them. In re-  
 spect therefore of the faithful, death is swallowed  
 up in victory, and his sting, which is sin, & the  
 punishment thereof, is taken away by Christ,  
 1 Cor. 15. 1 Thes. 4. Esa. 26. Rev. 14. 1 Joh. 4:  
 1. Hence Death is called (in respect of our bo-  
 dies) a sleepe and rest: in respect of our souls, a  
 going to our heavenly Father, a departing in  
 peace, a removing from this body to go to the  
 Lord; Luk. 3. 2 Cor. 5. Phil. 2. a dissolution of  
 soul and body to be with Christ. What shall I  
 say? Precious in the sight of the Lord is the death  
 of his saints. These pains are but thy trowes  
 and travell to bring forth eternal life. (a) And  
 who would not pass through Hell, to go to Pa-  
 radise? much more through death? There is  
 nothing after death, that thou needest fear? not  
 thy sins, because Christ hath payed thy ransom;  
 not the Judge, for he is thy loving Brother? not  
 the Grave, for it is the Lords bed; not Hell,  
 for thy Redeemer keeps the keys; not the De-  
 vill, for Gods Holy Angels pitch their tents  
 about thee, and will not leave thee till they bring  
 thee to Heaven. Thou wast never nearer Eter-  
 nall life: glorifie therefore Christ by a blessed  
 death. Say cheerfully, come Lord Jesus; for  
 thy servant cometh unto thee: I am willing.  
 Lord, help my weakness.

Seven

(a) *Mors porta gloriae Grae, janna vitae. Ber.*



*Seven Sanctified Thoughts, and mournful sighs of a sick man ready to die.*

**N**OW for as much as God of his infinite mercy doth so temper our pain and sickness, that we are not alwayes oppressed with extremity: but gives us in the midst of our extremities some respite, to ease and refresh our selves; thou must have an especial care (considering how short a time thou hast, either forever to lose or to obtain Heaven) to make use of every breathing time, which God doth afford thee; & during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighs.

*The first thought.*

**S**Eeing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow, ah what is there in it that a man should desire to live any longer in it! O What a folly is it, that when the mariner roweth with all his force to arrive at the wished port, and that the traveller never resteth till he comes to his journey's end, we fear to descry our Port; and therefore would put back our Bark, to be longer tossed in this continual tempest; we weep to see our journey's end, and therefore desire our journey to be lengthened, that we may be more tired with a foul and combersome way.

*The spirituall Sigh thereupon.*

**O** Lord, this life is but a troublesome Pilgrimage : *few in days, but full in evils* : and I am weary of it, by reason of my sins: Let me therefore (O Lord) intreat thy Majesty in this my *bed of sickness*, as Elias did under the Juniper-tree in his affliction: *It is now enough, O Lord, that I have lived so long in this valley of misery : take my soul into thy merciful hands, for I am no better than my Fathers.*

*The second Thought.*

**T** Hink with what a body of sin thou art laden : Rom. 7: 24. what great civil wars are contained in a little World; I am. 1: 1. the flesh fighting against the Spirit, passion against reason, Gal. 5: 17. Earth against Heaven, and the world within thee banding it self for the World without thee; and that but one onely mean remaines to end this Conflict, Death; which (in Gods appointed time) will separate thy Spirit from the flesh, the pure and regenerate part of thy soul, from that part which is impure and unregenerate.

*The spirituall Sigh upon the Second Thought.*

**O** Wretched man that I am, who shall deliver me from the body of this death? Rom. 7: 14. O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood, and because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling. 1 Pet. 2.  
Rev.

Rev. 5: 9. I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation, to thy onely grace and mercy; saying (with the holy Apostle) *Thanks be unto God which hath given me the victory through our Lord Jesus Christ.* 1 Cor. 15: 57. Psalm 145.

*The third thought.*

**T**Hink how it behoves thee to be assured that thy soul is Christs: for death hath taken sufficient gages to assure himself of thy body; in that all thy Senses begin already to die, save only the sense of pain; but sith the beginning of thy being began with pain, marvel the less if the end conclude with dolours. But if those temporall dolours (which only afflict thy body) be so painful, O Lord, *Who can endure the devouring fire; Who can abide the everlasting burning?* Isa. 33: 14.

*The spiritual Sigh upon the third Thought.*

**O** Lord Jesus Christ, the Son of the living God, who art the only Physician that canst ease my body from pain; and restore my Soul to life eternal; but thy Passion, Cross, & Death, betwixt my Soul and thy Judgments; and let the merits of thy Obedience stand betwixt thy Fathers Justice and my disobedience, and from these bodily pains receive my soul into thine everlasting peace: for I cry unto thee with Stephen, *Lord Jesus receive my spirit,* Acts 7: 59.

*The*

*The fourth Thought.*

**T**Hink that the worst that death can do, is but to send thy soul, sooner than thy flesh would be willing, to Christ and his heavenly joys: Remember, that that worst is thy best hope. The worst therefore of death, is rather a help than a harm.

*The spiritual Sigh upon the fourth Thought.*

**O** Lord Jesus Christ, the Saviour of all them that put their trust in thee: forsake not him that in misery flyeth unto thy Grace for succour and mercy; O sound that sweet voice in the ears of my Soul, which thou spokest unto the penitent thief on the Cross, This day shalt thou be with me in Paradise, Luke 23, 45. For I, O Lord, do (with the Apostle) from my Soul speak unto thee, *I desire to be dissolved, and to be with Christ.*

*The fifth thought.*

**T**Hink (if thou fearest to die) That in *Mount Sion* there is no death, Isa. 25: 7, 8. for he that believeth in Christ shall never die, John 11: 25. And if thou darest to live, without doubt the life eternal (whereunto this life is a passage) surpasseth all. There do all the faithful departed (having ended their miseries) live with Christ in joyes; and thither shall the godly which survive, be gathered out of their troubles, to enjoy with him eternal rest.

*The*

*The spirituall Sigh upon the fifth Thought.*

**O** Lord thou see'st the malice of Satan, who (not contenting himself, like a roaring lion, 1 Pet. 5: 8. all the days and nights of our life, to seek our destruction) shews himself most busie, when thy Children are weakest and nearest to their end. O Lord reprove him, and preserve my soul. He seeks to terrifie me with death, which my sins have deserved; but let thy holy Spirit comfort my soul with the assurance of eternall Life, which thy Blood hath purchased: allwage my pain, increase my patience, (and if it be thy blessed will) end my troubles: for my soul beseecheth thee, with old blessed Simeon, *Lord now let me thy servant depart in peace, according to thy Word, Luke 22: 9.*

*The sixth Thought.*

**T**Hink with thy self, what a blessing God hath bestowed upon thee above many millions of the world, that whereas they are either *Pagans*, who worship not the true God; or *Idolaters*, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to die in the true Christian Faith, and to be buried in the *Sepulchre of Gods Servants*, who all wait for the *hope of Israel*, the raising of their bodies in the Resurrection of the Just, Acts 26: 6, 7. Luke 14: 14.

The

*The spiritual Sigh upon the sixth Thought.*

**O** Lord Jesus Christ, *who art the Resurrection and the life*: Joh. 11: 2, 26. vers. 24. *in whom whosoever believeth, shall live though he were dead.* I believe, that whosoever liveth and believeth in thee shall never die: I know that I shall rise again in the Resurrection of the last day; for I am sure that thou my Redeemer livest: *And though that after my death worms destroy this body, yet I shall see thee my Lord, and my God in this flesh,* Job. 19: 25, 26. Grant therefore, O Christ, for thy bitter death and Passions sake, that at that day I may be one of them to whom thou wilt pronouncethat joyful sentence; *Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world,* Matth. 25: 4.

*The seventh Thought.*

**T** Hink with thy self how Christ endured for thee a *curfed death*, Gal. 3: 13. and the wrath of God, which was due unto thy sins, and what terrible pain and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs Faith, when they might have lived by dissembling or denying him: how much more willingly shouldst thou be to depart in the Faith of Christ, having less pains to torment thee; and more means to comfort thee?

*The*

*The spiritual Sigh upon the seventh Thought.*

**O** Lord, my sins have deserved the pains of Hell, and eternall death: much more these fatherly corrections, wherewith thou doest afflict me, *But O blessed Lamb of God, which takest away the sins of the World, Joh. 1:25. have mercy upon me; and wash away all my filthy sins with thy most precious blood, Rev. 5:1. and receive my soul into thy heavenly Kingdom; for into thy hands, O Father, I commend my Spirit, Luke 23:4. and thou hast redeemed me, O Lord, thou God of truth, Psalm 31:5.*

*The sick person ought now to send for some godly and religious Pastor.*

**I**N any wise remember (if conveniently it may be) to send for some godly and religious Pastor, not onely to pray for thee at thy death (for God in such a case hath promised to hear the Prayer of the righteous Prophet, and Elders of the Church, Gen. 20:7. Jer. 18:20, and 3:1. Ezek. 4:14. 1 Sam. 9:7. & 21:19, 22. 1 Sam. 5:14, 15, 16) but also upon thy confession, and unfained repentance to absolve thee of thy sins. For, as Christ hath given him a Calling, to baptize thee unto repentance for the remission of thy sins; Mark. 1:4. Act. 19:5 so hath he likewise given him a calling, and power, & authority, (upon repentance) to absolve thee from thy sins, 1 Cor. 5:4. 1 Cor. 10:1. *I will give thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth*

earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven, Matt. 16: 19. Matt. 18: 18. And again, Verily I say unto you, Whatsoever ye bind on earth, shall be bound in Heaven, and whatsoever ye loose in earth, shall be loosed in heaven: Joh. 20: 21. And again, Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. This doctrine was as ancient in the Church of God, as Job: for Elibut tells him, That when GOD strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers: Job 33: 13. If there be any messenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteousness, then will he have mercy upon him, &c. And answerable hereunto (saith James) If the sick have committed sins, (upon his repentance, & the prayers of the Elders) they shall be forgiven him: these have power to shut Heaven, and to deliver (the scandalous impenitent sinners) to Satan; 1 Cor. 5: 5. For, the weapons of the warfare are not carnal, but mighty through God, to cast down, &c. and to have vengeance in readiness against all disobedience: 2 Cor. 10: 9. &c. They have the Key of loosing, therefore the power of absolving.

The Bishops and (a) Pastors of the Church do not forgive sin by any absolute power of their  
 T own

(a) *Ministri peccata remittunt, non dominantes, sed iuxta mandata.*



own (for so only Christ their Master forgiveth sins) but Ministerially, as the servant of Christ, and stewards, to whose fidelity the Lord and Master hath committed his Keys, 1 Cor. 5: 4. 1 Cor. 4: 1, 2. Act. 13: 38. and that is, when they do declare and pronounce either publicly or privately, by the word of God, what bindeth, what looseth, and the mercies of God to penitent sinners; or his Judgment to impenitent and obstinate persons: and so do apply the general promises or threatnings to the penitent or impenitent: For Christ from Heaven doth by them as [by his Ministers on earth (a)] declare whom he remitteth & bindeth, and to whom he will open the Gates of heaven, and against whom he will shut them. And therefore it is not said: whose sins ye signify to be remitted, but whose sins ye remit: They then do remit sin, because Christ by their ministry remitteth sins; as Christ by his Disciples loosed Lazarus, Joh. 11: 44. And as no water could wash away Naaman's Leprosie, but the water of Jordan, (though other Rivers were as clear) because the promise was annexed unto the Water of Jordan, and not of other Rivers; So, though another man may pronounce the same words, yet have they not the same efficacy and power to work on the Conscience, as when they are

(a) To this end saith Basil. in Ascet. c. 13. *Christus omnibus Pastoribus & Doctrinibus aequaliter tribuit potestatem, cujus signum est, quod omnes ex aequo ligant & solvunt, ut Petrus. Papistis dare non debet hanc. Quilibet sacerdos (quantum est ex virtute clavum) habet potestatem. indifferenter in omnes. In supplement. Thef. 4. John. 10.*

are pronounced from the mouth of Christ's Ministers, because that the promise is annexed to the Word of God in their mouthes, John 20: 23. for them hath he chosen, Act. 1: 24. separated, Act. 13: 2. and set apart, Rom 1: 1. for this work, and to them he hath committed the *Ministry and word of reconciliation*, 2 Cor. 5: 18, 19. by their *holy calling*, and *ordination*, Act. 13: 2. 1 Cor. 1. Heb. 5: 4. they have received the Holy Ghost, & the ministerial power of binding and loosing. They are sent forth of the Holy Ghost for this work whereunto he hath called them.

And Christ gives his Ministers power to forgive sins to the penitent, in the same words that he teacheth us in the Lord's prayer, to desire God to forgive us our sins; to assure all penitent sinners, that God by his Ministers absolution, doth fully, through the merits of Christ's blood, forgive them all their sins. So that what Christ decreeth in Heaven, *In foro Judicii*, the same he declareth on earth by his reconciling Ministers, *in foro pœnitentiæ*: so that as God hath reconciled the world to himself by Jesus Christ, so hath he (saith the Apostle) given unto us the Ministry of reconciliation.

He that sent them to baptize, saying, Go & teach all nations, baptizing them, &c. sent them also to remit sins, saying, As my Father sent me, so send I you: whosoever sins ye remit, they are remitted unto them, &c. John 20: 12, 13. As therefore none can baptize, (though he use the same water and words) but only the lawful

Minister 1 Cor. 2:7. 10. Heb. 5:4. whom Christ hath called & authorised to this divine & ministerial function; so though others may comfort with goods words, yet none can absolve from sin but onely those to whom Christ hath committed the holy Ministry & word of reconciliation: 2 Cor. 5:18, 19. and of their absolution Christ speaketh, he that heareth you heareth me, Luke 10:16. In a doubtful tittle thou wilt ask the counsel of thy skillfull Lawyer, in peril of sickness thou wilt know the advice of thy learned Physician, and is there no danger indeed of damnation for a sinner to be his own Judge?

Judicious Calvin (a) teacheth this point of Doctrine most plainly: *Etsi omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort & confirm one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our Consciences of the remission of Sins: Inasmuch as they are said to remit sins, and to loose souls. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his Conscience) he make private confessions of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is (both publikely and privately) to administer Evangelicall Consolations to Gods people.

Bez4

(a) Lib. 4. In 3. c. 4. sect. 12.

Beza highly (a) commendeth this practice: and Luther saith, That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church. Our Church hath ever most (b) soundly maintained the truth of this doctrine: but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular confession, which they thrust upon the souls of Christians, as an Expiatory sacrifice, and a meritorious satisfaction for sin; racking their Consciences to confess, when they feel no distress, and to enumerate all their sins, which is impossible: that by this means they might dive into the secrets of all men, which oft times hath proved pernicious, not only to private persons, but to publick States. But the truth of Gods Word is, that no person, having received orders in the Church of Rome, can truly absolve a sinner: for the Keyes of Absolution are two: the one is the Key of Authority, and that only Christ hath, Rev. 3: 9. Mat. 2: 7. Luk. 5: 21. the other is the Key of Ministry, and this he giveth to his Ministers, who are therefore called the Ministers of Christ, Matt. 16: 10. The Stewards of God's Mysteries, 2 Cor. 4: 1. the Ambassadors of Reconciliation, 1 Cor. 5: 20. Bishops, Pastors, Elders, &c. (c) But Christ

T 3

never

(a) In *Auth. Papatus & Christianismi* vol. I. fol. 67. Luther. tom. 6 fol. 129. & seq. (b) witness our Liturgy. D. Hol. absolved D. Rainold, who not being able to speak, kissed the hand wherewith he was absolved, (c) *Ministerii clavis duplex est, una scientia discernendi. 1 Cor. 12: 10. 1 Joh 4: 1. Jer. 25: 15. Alia est potestas ligandi & absolvendi. John 2: 8. Matt. 17: 41. Heb. 7: 24. 27, 28.*

never ordained in the New Testament, any order of sacrificing Priests, neither is the name of *high*, which properly signifieth *Sacerdos*, or sacrificing Priest, given to any officer of Christ in the New Testament: Neither do we read in all the New Testament, of any, who confessed himself to a Priest, but *Judas*. Neither is there any real Priest in the New Testament, but only Christ. Neither is there any *part of his Priesthood* to be now accomplished on *Earth*, Heb. 8:4. Heb. 7:15. but that which he fulfilleth in Heaven, by making intercession for us. Seeing therefore Christ never ordained any order of Sacrificing Priests; & that Popish Priests scorn the name of Ministers of the Gospel, to whom only Christ committeth his Keys: It necessarily followeth, that no Popish Priest can truly either excommunicate, or absolve any sinner; or have any lawful right to meddle with Christs Keys. But the Antichristian abuse of this Divine Ordinance should not abolish the lawful use thereof betwixt Christians & their Pastours, in *cases of distress of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*; nor to raise up an humble spirit, than this spiritual conference between the Pastor and people committed to their charge. If any sin therefore troubleth thy conscience, confess it to God's Minister, ask his Counsell, and if thou dost truly repent, receive his Absolution: And then doubt not *in foro conscientie*.

*scientie* but thy sins are as verily forgiven on earth, as if thou didst hear Christ himself in *fero Iudicii*, pronouncing them to be forgiven in Heaven. He that heareth you, heareth me. Luke 10: 16. Try this, and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the Dignity of this Divine calling, they would the more honour the calling, & reverence the persons.

The sick man (having thus eased his conscience, and received his absolution) may do well having a convenient number of faithful Christians joy-  
ned with him) to receive the holy Sacrament of the Lord's Supper, to encourage him in his Faith; to discourage the devil in his assaults. In this respect the (a) Council of Nice termeth this Sacrament, *Viaticum*, the souls provision for her journey. And albeit the Lord's Supper be an Ecclesiastical action, yet for as much as our Lord (at the first institution) celebrated it in a private house, Mart. 26: 18. Luk. 22: 12. and that S. Paul termeth the houses of Christians, the Churches of Christ: Rom. 16: 5. Phil. 2: v. 2. and that Christ hath promised to be in the midst of the faithful, where but two or three are gathered together in his name, Mat. 18: 20. I see no reason, but if Christians desire it (when they are not, through sickness, able to come to the Church, but if Christians desire it) when Pastors ought to administer unto them the Sacra-

T 4

ments

(a) *Concil. Nic. Can. 1.*

ments at home : He sheweth more simplicity than knowledge, who thinks that that favours of a private Mass: for a Mass is called private, not because it is said in a private house, but because as Bishop (a) Jewell teacheth out of (b) Aquinas, the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a communion, and the Antichristian idoll of a private Mass, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed; Many faithful Brethren meet together, and tarry one for another, Christ his death is remembered and shewed, & the Minister, together with the faithful, and the sick party do communicate. M. Calvin (c) saith, That he doth very willingly admit administering of that communion to them that are sick, when the case & opportunity so requireth; & in (d) another place he saith; *That he hath many weighty reasons to compell him not to deny the Lord's Supper unto the sick.* Yet I would wish all Christians to use to receive often  
(in

(a) Jewell against Harding. Art. 1. of private Mass. Fol. 4. (b) *In missis privatis sufficit si unus sit presens, scilicet Minister, qui populi totius personam gerit.* Aqu. par 3. quest. 38. Art. 3 (c) *De cœne administratione ita sentio, libenter admittendum esse hunc morem, ut ad agrorum celebratur communitio, cum res ita & oportunitas feret.* Epist. 51. (d) *Cux cœnam agrorum negandum esse non arbitror, multa & graves causæ me impellunt.* Ep. 93.

(in their health) especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Master Perkins (a) saith very well. The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, *but is extends it self to the whole time of mans life afterwards*; the efficacy whereof, did men thoroughly understand, they should not need to be often exhorted to receive it.

As therefore when a wicked Liverdyeth, he may say to Death, as *Ahab* said to *Elijah*, 2 Kings 22: 20. Hast thou found me, O mine enemy? So on the other side, when it is told a penitent sinner, that death knocks at the door, & begins to look him in the face, he may say of death, as *David* said of *Abimeaz*, 2 Sam. 17: 20. Let him come and welcome: for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyful news of eternal Life. (b) and as the Red Sea was a gulph to drown the Egyptians to destruction; but a passage to the Israelites to convey them to *Canaan's* possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the Gate to everlasting life and salvation. And one day of a (c) blessed death, will

T 5

make

(a) Perk-his right way to dying well. (b) *Ut mori valeat vivere discit pie.* (c) *summum hominis bonum, bonus est hac vita exitus.*



make an amends for all the sorrows of a bitter life.

When therefore thou perceivest thy Soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

*A Prayer at the yielding up of the Ghost.*

O Lamb of God, Joh. 1:29. which by thy Blood hast taken away the sins of the World, have mercy upon me a sinner, Lord Jesus receive my Spirit, Act. 7:19. Amen.

*When the sick party is departing, let the faithful that are present, kneel down and commend his soul to God, in these or the like words.*

O Gracious God, and merciful Father, who art our refuge and strength, and a very present help in trouble: lift up the light of thy favourable countenance at this instant upon thy Servant, that now cometh to appear in thy presence: wash away, good Lord, all his sins, by the merits of Christ Jesus blood, that they may never be laid to his charge. Increase his Faith, preserve and keep safe his Soul from the danger of the devill, and his wicked Angels. Comfort him with thy holy Spirit, cause him now to feel that thou art his loving Father, and that he is thy Child by Adoption and Grace. Save, O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly.

Receive

Receive his soul, as thou didst the penitent Thief, into thy heavenly Paradise: Let thy blessed Angels conduct him thither, as they carried the soul of Lazarus, and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine own Son, our onely Mediator, that sits at thy right hand, for him and us all: even for the merits of that bitter death and passion which he hath suffered for us: In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us, in all times of our troubles, to say unto thee, *Our Father*, &c.

*Thus far of the Practice of Piety in dying in the Lord.*

*Now followeth the Practice of Piety in dying for the Lord.*

**T**He Practice of Piety in dying for the Lord, is termed **Martyrdom**. (a) Martyrdom is the testimony which a Christian beareth to the Doctrine of the Gospel, enduring any kind of death to invite many, and to confirm all, to embrace the truth thereof. To this kind of death (b) Christ hath promised a Crown: *Bethou faithful unto death, and I will give thee the crown of life.* Which promise the Church so firmly believeth,

T 6

(a) *Sanguis Martyrum Semen Ecclesie.* (b) *Martyres acceperunt non de deum coronas.* Leo. *Martyrio coronatus Es.* usually. *ὁ ὢν τὰν σίφρων ἄν.* Rev. 2:10. *Ser. in fest. Innoc. Frid. Nau. in vita Joh. Flores hist. ad An. 95.*

believeth, that they termed Martyrdom it self a Crown: And God, to animate Christians to this excellent prize, would, by a prediction, that *Stephen*, the first Christian Martyr, should have his name of a Crown.

1. *Sola voluntate*, in will only, as *John* the Evangelist, who (being boiled in a Cauldron of Oil) came out rather anointed than sod, and died of old age at Ephesus.

2. *Solo opere*, in deed only: as the Innocents of *Bethlehem*, Matt. 2.

3. *Voluntate & opere*, Both in will and deed: as in the Primitive Church, *Stephen*, Acts 7. *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Anatolichianus*, and thousands. And in our dayes, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrer*, *Fradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable, (a) whose fiery zeal to God's truth brought them to the flames of Martyrdom, to seal Christ's faith, 1 Pet. 2: 29. It is not the cruelty of the death, but the innocency & holiness of the cause, (b) that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdom, because Science in God's word must direct conscience in man's heart. For they who killed the Apostles, in their erroneous conscience, thought they did God good service: and *Paul* of zeal breathed out slaughter against the Lord's

(a) *Acts & Monuments*. (b) *Causa non passio facit Martyrem*, Aug. Ep. 6. 1. *Non mortes sed mores* D. Boys. *Theo. Ag.* 12. *quest.* 19. *art.* 6. *Joh.* 16: 2. *Acts* 9: 1. *Phil.* 3: 6.

Lord's Saints. Now whether the cause for our Seminary Priests and Jesuits be so holy, true and innocent, as that it may warrant their consciences to suffer death, and to hazard their eternal salvation thereon, let *Paul's* Epistle written to the ancient Christian *Romans* be judge. (a) And it will plainly appear, that the Doctrine which *S. Paul* taught to the ancient Church of *Rome*, is *ex diametro* opposite in 26. fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For *S. Paul* taught the Primitive Church of *Rome*.

1. That our Election is of God's free grace, and not *ex operibus praevisis*, Rom 9: 12. Rom. 11: 5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3: 20, 28. & 4: 2, &c. Rom. 1: 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8: 18. & 11: 6. & 6: 23.

4. That *those Books onely are God's Oracles and Canonical Scripture*, which were committed to the custody & credit of the *Jews*, Rom. 3: 2. and 9: 2. and 16: 16. such were never the *Apo-crypha*.

5. That the Holy Scriptures have Gods authority (b) Rom. 9: 17. Rom. 3: 4. Rom. 11: 32.

(a) *Epistola ad Romanos* is now *Epistola in Romanos*. (b) Note that the Scripture saith, & God saith the Scripture concludeth, is all one with *Paul's* *τὰ εἰδωτα*, having reference to what he spake before, Rom, 1: 22. of Images.

32. conferred with Gal. 3: 21. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the holy Scriptures, Rom. 15: 4. Rom. 10: 1, 2. Rom. 16: 26.

7. That all Images made of the true God, are very Idols, Rom. 1. 23. and Rom. 2: 22. conferred.

8. That to bow the knee religiously to an Image, or to worship any creature, is meer Idolatry, Rom. 11: 4. and a lying service, Rom. 1: 25.

9. That we must not pray unto any, but to God onely, in whom we believe, Rom. 10: 13, 14. Rom. 8: 15, 27. therefore not to Saints and Angels.

10. That Christ is our onely Intercessor in Heaven, Rom. 8: 4. Rom. 5: 2. Rom. 16: 27.

11. That the only Sacrifice of Christians, is nothing but the spiritual sacrificing of their souls and bodies to serve God in Holiness and Righteousness, Rom. 12: 1. Rom. 13: 16. therefore no real sacrificing of Christ in the mass.

12. That the religious worship, called *doulia*, as well as *latría*, belongeth to God alone, Rom. 1: 9. Rom. 12: 11. Rom. 6: 18. conferred.

13. That all Christians are to pray unto God in their own native language, Rom. 14: 11

14. That we have not of our selves, in the state of corruption free will unto good. Rom. 7: 18. &c. Rom. 9: 16,

15. That Concupiscence in the Regenerate, is sin, Rom. 7: 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operatio*, but sign and seal that it is conferred already unto us, Rom. 4: 11, 12. Rom. 2: 28, 29.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8: 9, 16, 35. &c.

18. That no man in this life, since *Adams* fall, can perfectly fulfil the Commandments of God, Rom. 7: 10, &c. Rom. 3: 29. &c. Rom. 11: 32.

19. That to place Religion in the difference of Meats and Days, is superstition, Rom. 14: 3, 5, 9, 17, 23.

20. That the imputed righteousness of Christ, is that only makes us just before God, Rom. 4: 9, 17, 23.

21. That Christ's flesh was made of the Seed of David, by Incarnation: not of a Water Cake, by Transubstantiation, Rom. 1: 3.

22. That all true Christians are Saints, and nor those whom the Pope only doth canonize, Rom. 1: 7. Rom. 8: 27. Rom. 2: 15, 31. Rom. 16: 2, and 15. Rom. 15: 25.

23. That *Ipse*, Christ, the God of peace, and not *Ipfa*, the Woman, should bruise the Serpents head, Rom. 16: 20.

24. That every soul must of conscience be subject, and pay tribute to the Higher Powers, that is, the Magistrates which bear the sword,  
Rom,

Rom. 13: 1, 2, &c. and therefore the Pope and all Prelates must be subject to their Emperours, Kings, & Magistrates, unless they will bring Damnation upon their Souls, as Traitors, that resist God and his Ordinance, Rom. 13: 2.

25. That *Paul* (not *Peter*) was ordained by the grace of God, to be the chief Apostle of the Gentiles, & consequently of *Rome*, the chief City of the Gentiles, (a) Rom. 15: 15, 16, 19, 20. &c. Rom. 11: 14. Rom. 16: 6.

26. That the Church of *Rome* may err, and fall away from the true Faith, as well as the Church of *Jerusalem*, or any other particular Church, Rom. 11: 20, 21, 22.

And seeing the new upstart Church of *Rome* teacheth in all these, and in innumerable other points clean contrary to that which the Apostles taught the Primitive *Romans*, let God and this Epistle Judge betwixt them and us; whether of us both stands in the true ancient Catholick faith, which the Apostle taught the old *Romans*? and whether we have not done well to depart from them, so far as they have departed from the Apostles Doctrine? and whether it be not better to return

(a) It seems by Rom. 15: 19 & the whole last Chapter, that the Christians, who were in *Rome* before *Paul* came thither, were converted by those preachers whom he had sent thither before him; for he calls them his helpers, v. 3: 9. Kindredmen, v. 8: 13. fellow prisoners, v. 7. the first fruits of Achaia, where he had preached, v. 7. all familiar to him and to *Tertius*, who wrote the Epi. v. 21. And therefore they came so joyfully to meet *Paul* at *Appii forum*, hearing that he was coming towards *Rome*, Acts 28: 15.

return to Saint Paul's truth, than still to continue in Rome's error? And if this be true; then let Jesuites, and Seminary Priests take heed and fear, lest it be not faith, but faction; not truth, but treason; not religion, but rebellion, beginning at Tyber, & ending at Tyburn, which is the cause of their deaths: And being sent from a troublesome Apostatical Sea, rather than from a peaceable Apostolical Seat, because they cannot be suffered to perswade Subjects to break their oaths, & to withdraw their allegiance from their Sovereign, to raise rebellion, to move invasion, to stab and poyson Queens, to kill & murder Kings, to blow up whole States with Gunpowder; they desperately cast away their own bodies to be hanged and quartered; and (their souls saved, if they belong to God) I wish such honour to all his Saints that sends them. Ps. 149: 9. And I have just cause to fear, that the miracles of *Lipsius two Ladies*, *Blunt-stone's Boy*, *Garnet's Straw*, and the *Maid's fiery Apron*: will not suffice to clear, that these men are not Murthe- rers of themselves, rather than Martyrs of Christ. (a)

And with what conscience can any Papist count Garnet a Martyr, when his own Conscience forced him to confess that it was for Treason, and not for Religion that he dyed; But if the Priests  
of

(a) *Ut Alexandri causa iis qui illam scire cupiunt pate- fiat: judicatus est Ephesus Emilio Frontino Proconsule, non propter professionis nomen, sed propter perpetrata latrocinia: cum jam esset prævaricator (& proditor) Euseb. hist. Eccles. lib. 5: 5, 18.*



of such a Gunpowder Gospel be Martyrs, I marvel who are Murderers? If they be Saints, who are *Scythians*? And who are Cannibals, if they be *Catholiques*?

But leaving These, if they will be filthy, to their filthiness still: let us (to whose fidelity the Lord hath committed his true Faith, as a precious depositum, 1 Tim. 6: 20. Prov. 24: 21) pray unto God that we may lead a holy life, answerable to our holy Faith, in Piety to Christ, and obedience to our King: that if our Saviour shall ever count us worthy that honour to suffer Martyrdom for his Gospels sake, Acts 5: 41. be it by open burning at the Stake, as in Q. Mary's days: or by secret murdering, as in the Inquisition house; or by outrageous massacring, (as in the *Parisians* Martens) in being blown up with Gunpowder, as was intended in the Parliament House, we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the Evangelical truth, which we have professed in our lives: That in the days of our lives we may be blessed by his Word, in the day of death be blessed in the Lord, and in the day of Judgment, be the blessed of his Father, Luke 11: 28. Rev. 14: 13. Matt. 25: 5. Rev. 22: 20. Even so grant Lord Jesus, Amen.

*A divine*

*A divine Colloquy between the Soul and Saviour,  
concerning the effectual merits of his  
dolorous Passions.*

Soul.

**L**ord, wherefore didst thou wash thy Disciples feet?

*Christ.* To teach thee how thou shouldst prepare thy self to come to my Supper.

*S.* Lord, why wouldst thou wash them thy self?  
*Joh. 13: 14.*

*C.* To teach thee humility, if thou wilt be my Disciple.

*S.* Lord, wherefore didst thou before thy death institute thy last Supper? *Luke 22: 19.*

*C.* That thou mightst the better remember my death: and be assured that all the merits thereof are thine.

*S.* Lord, wherefore wouldst thou go to such a place, where Judas knew to find thee? *Joh. 18: 2.*

*C.* That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

*S.* Lord, wherefore wouldst thou begin thy Passions in a Garden? *Joh. 18: 1.*

*C.* Because that in a Garden thy sin took first beginning, *Gen. 3: 3.*

*S.* Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony?  
*Matt. 26: 40.*

*C.* To

C. To shew that I alone wrought the work of thy Redemption, Isa. 63: 5.

S. Lord, *why were there so many plots and snares laid for thee?* Matt. 26: 4.

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, *why wouldst thou suffer Judas (betraying thee) to kiss thee?* Matt. 26: 42.

C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world, Gen 3: 4, 6.

S. Lord, *why wouldst thou be sold for thirty pieces of silver?* Matt. 27: 3.

C. That I might free thee from perpetual bondage.

S. Lord, *why didst thou pray with such strong crying and tears?* Matt. 26: 39.

C. That I might quench the fury of God's Justice, which was so fiercely kindled against thee, Heb. 5: 7.

S. Lord, *why wast thou so affraid, and cast into such an Agony?* Luke 22: 44.

C. That suffering the wrath due to thy sins, thou mightst be more secure in thy death, and find more comfort in thy crosses

S. Lord, *wherefore didst thou pray so oft and so earnestly, that the cup might pass from thee?* Matt. 26: 39, 42, 44.

C. That thou mightst perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee, Gal. 3: 13.

S. Lord,

S. Lord, wherefore didst thou after thy wish submit thy will to the will of thy Father?

C. To teach thee what thou shouldst do in all thy afflictions; and how willingly thou shouldst yield to bear with patience that Cross, which thou seest to come from the just hand of thy heavenly Father.

S. Lord, wherefore didst thou sweat such drops of water and blood? Luke 22: 44.

C. That I might cleanse thee from thy stains and bloody spots.

S. Lord, why wouldst thou be taken, when thou mightst have escaped thine enemies? Luke 22: 54.

C. That thy spiritual enemies should not take thee, and cast thee into the prison of utter darkness, Matt. 5: 25. Matt 21: 13.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples? Matt. 26: 56.

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. Lord, wherefore wouldst thou stand to be apprehended alone? Joh. 18: 8.

C. To shew thee, that my love of thy Salvation was more than the love of all my Disciples.

S. Lord, wherefore was the young man caught by the Souldiers; and unstript of his linnen who came out of his bed, bearing the stir at thy apprehension, and leading to the high Priest? Mark. 14: 51, 52.

C. To shew their outrage in apprehending me, and

and my power in preserving out of their outrageous hands all my Disciples, who otherwise had been worse handled by them, than was that young man.

*S. Lord, wherefore wouldst thou be bound?* Matt. 27: 2.

*C.* That I might loose the cords of thine iniquities.

*S. Lord, why wast thou denied of Peter?* Luke 22: 57.

*C.* That I might confesse thee before my father, and thou mightst learn, that there is no trust in man, and that salvation proceeds of my meer mercy.

*S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?* Luke 22: 20.

*C.* That none should despise the means which GOD hath appointed for their conversion, though they seem never so mean.

*S. Lord, wherefore didst thou at the Cocks crowing turn and look upon Peter?* Luke 22: 61.

*C.* Because thou mightst know, that without the help of my grace, no means can turn a sinner unto God, when he is once fallen from him.

*S. Lord, wherefore wast thou covered with a purple robe?* Joh. 19: 5.

*C.* That thou mightst perceive that it was I that did away thy Scarlet sins, Isa. 1: 1.

*S. Lord, wherefore wouldst thou be crowned with thorns?* Matth. 27: 29.

*C. That*

C. That by wearing Thorns, the first fruits of the curse, it might appear, That it is I which takes away the sins & curse of the world, and crowneth thee with the crown of life and glory, 2 Pet. 5. Rev. 2: 10.

S. Lord, why was a Reed put into thy hand? Mat. 27: 20

C. That it might appear that I came not to break the bruised Reed, Matt. 12: 20.

S. Lord, wherefore wast thou mocked of the Jews? Matt. 27: 39.

C. That thou mightst insult over Devils, who otherwise would have mocked thee, as the Philistines did Samson, Judg 16: 25.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle? Matt. 26: 27.

C. That I might cleanse thy face from the shame of sin.

S. Wherefore (Lord) were thine eyes hoodwinked with a veil? Matt. 14: 63.

C. That thy spiritual blindness being removed, thou mightst behold the face of my Father in heaven.

S. Lord, wherefore did they buffet thee with fists, and beat thee with slaves? Matt. 27: 20. Matt. 27: 15.

C. That thou mightst be freed from the strokes and tearings of infernal fiends.

S. Lord, wherefore wouldst thou be reviled? Matt. 27: 39.

C. That God might speak peace unto thee by his word and spirit?

S. Lord,

S. Lord, wherefore was thy face disfigured with blows and blood? John 19: 3. Isa. 53: 2.

C. That thy face might shine glorious, as the Angels in Heaven, Matt. 22: 30.

S. Lord, wherefore wouldest thou be so cruelly scourged? Joh. 19: 1. Matt. 27: 11.

C. That thou mightst be freed from the sting of Conscience, and whips of everlasting torments.

S. Lord, wherefore wouldest thou be arraigned at Pilates Barr?

C. That thou mightst at the last day be acquitted before my Judgment Seat.

S. Lord, wherefore wouldest thou be falsely accused? Luke 23: 2.

C. That thou shouldst not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Judge? Matt. 27: 2.

C. That thou being redeemed from the captivity of hellish Tyrant, mightst be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above? Joh. 19: 11.

C. That Antichrist (under pretence of being my Vicar) should not exalt himself above all Principalities & powers, Rom. 13: 1. 1 Pet. 2: 13, 14.

S. Lord, why wouldest thou suffer thy passion, under Pontius Pilate, being a Roman President to Caesar of Rome? Luke 22: 2. Joh. 19: 1, &c.

C. To

C. To shew that the *Cesarian* and *Pontifician* policy of *Rome* should chiefly persecute my Church, & crucifie me in my members, Rev. 11:8. Rev. 17:5,6,14.

S. But why, Lord, wouldst thou be condemned? Joh. 19:1. Luke 23:34.

C. That the Law being condemned in me, thou mightst not be condemned by it, Rom. 8:3.

S. But why wast thou condemned, seeing nothing could be proved against thee? Matt. 27:34.

C. That thou mightst know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City? John 19:6. Matt. 27:34. Heb. 13:13.

C. That I might bring thee to rest in the heavenly City.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the field to carry thy Cross? Luk. 23:26. Matt. 27:32.

C. To shew the weakness whereunto the burthen of thy sins brought me, and what must be every Christians ease which goeth out of the field of this world toward the heavenly Jerusalem.

S. Lord, why wast thou stripped of thy garments? John 19:23.

C. That thou mightst see how I forsook all to redeem thee.

S. Lord, wherefore wouldst thou be lifted up upon a Cross? Luk. 23.

C. That I might lift thee up with me to Heaven.

V

S. Lord



S. Lord, wherefore didst thou hang upon a cursed Tree? Luk. 23: 33.

C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree, Gen. 2: 17.

S. Lord, wherefore wouldst thou hang between two thieves? Luke 23.

C. That thou, my dear soul, mightst have place in the midst of heavenly Angels, Ps. 22: 19.

S. Lord, wherefore were thy hands and feet nailed to the Cross? John 19: 25.

C. To enlarge thy hands to do the works of righteousness; and to set thy feet at liberty, to walk in the ways of peace.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens souls? Matth. 27: 33.

C. To assure thee, that my death is life unto the dead.

S. Lord, why did not the Souldiers divide the seamless coat? Joh. 19: 22.

C. To shew that my Church is one without rent or schism.

S. Lord, wherefore didst thou tast vinegar and gall?

C. That thou mightest eat the bread of Angels, and drink the water of life.

S. Lord, why saidst thou upon the Cross, It is finished? Joh. 19: 30.

C. That thou mightst know, that by my death the Law was fulfilled, and thy Redemption effected, Rom. 10: 4. 2 Cor. 3. 13.

S. Lord, why didst thou cry out upon the Cross,  
my

*my God, my God, why hast thou forsaken me?*  
Joh. 19: 34.

C. Lest thou being forsaken of God; shouldst have been driven to cry in the pains of Hell, Wo, and alas, for evermore.

S. Lord, wherefore was there such a general darkness when thou didst suffer and cry out on the Cross? Matt. 27: 45.

C. That thou mightest see an Image of those hellish pains which I suffered; to deliver thee from the endless pains of hell, and everlasting chains of darkness. 2 Pet. 2: 4. Jude v. 6.

S. Lord why wouldst thou have thine arms nailed abroad? Joh. 19: 23.

C. That I might imbrace thee more lovingly, my sweet soul.

S. Lord, how did the thief that never wrought good before, obtain Paradise upon so short repentance? Luke 23: 43.

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despair.

S. Lord, why did not the other thief, which hanged as near thee, obtain the like mercy?

C. Because I leave whom I will, to harden themselves in their lewdness to destruction; that all should fear, and none presume, Rom. 9: 18, 22.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost? Matt. 27: 50.

C. That it might appear that no man took my life from me, but that I laid it down of my self, Joh. 10: 18.

S. Lord, *wherefore didst thou commend thy soul into thy Father's hands?* Luke 23: 46.

C. To teach thee what thou shouldst do, being to depart this life, John 13: 1.

S. Lord, *wherefore did the vail of the Temple rend in twain at thy death?* Matt. 27: 51.

C. To shew the Levitical Law should be no longer a partition wall between \* *Jews and Gentiles*: and that the way to heaven is now open to all believers, Eph. 2: 14. Heb. 10: 19, 20.

S. Lord, *wherefore did the earthquake, and the stones cleave at thy death?* Matt. 27: 51.

C. For horror to bear her Lord dying: and to upbraid the cruel hardness of sinners hearts.

S. Lord, *wherefore did not the Souldiers break thy legs; as they did the Thieves, who hanged at thy right and left hand?*

C. That thou mightest know that they had no power to do any more unto me, than the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, *wherefore was thy side opened with a spear?*

C. That thou mightst have a way to come nearer my heart.

S. Lord, *wherefore ran there out of thy precious side blood and water?*

C. To assure thee that I was slain indeed, seeing my heart-blood gushed out, and the water, which compassed my heart, flowed forth after it,  
Joh.

Joh. 19: 34, which once spilt, man must needs die. (a)

S. Lord, wherefore ran the blood first by itself, and the water afterwards by itself, out of thy blessed wound?

C. To assure thee of two things: 1. That by my bloodshedding, Justification and Sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in Baptism, and blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorify me.

S. Lord, wherefore did the graves open at thy death?

C. To signifie, that Death by my death, had now received his Death's wound, and was overcome, 1 John 5: 6. Matt. 27: 52.

S. Lord, wherefore wouldst thou be buried? Matt. 27: 60.

C. That thy sins might never rise up in judgment against thee.

S. Lord, wherefore woulddest thou be buried by two such honourable Senators, as Nicodemus, and Joseph of Arimathea? Matt. 27: 60. Joh. 19: 39, 40.

C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

S. Lord, wherefore wast thou buried in a new  
V 3 sepulchre,

(a) There is about man's heart a skin called pericordium containing water, which cools and moistens the heart, lest it should be scorched with continual motion: This skin once pierced man cannot live. Columb. Anatom. lib. 7. Horst. de vit. hum. lib. 10. enar. 87, 5.

*sepulchre, wherein was never man laid before?* John 19: 4. Matt. 27: 60.

C. That it might appear, that I and not another arose: and that by mine own power, not by anothers vertue; like him who revived at the touching *Elisha's bones*, 2 Kings 13: 1.

S. Lord, *wherefore didst thou raise up thy body again?* Matt. 28: 6.

C. That thou maist be assured that thy sins are discharged, and that thou art justified, Rom. 4: 25.

S. Lord, *wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?* Matt. 27: 32, 35.

C. To give an assurance, that all the Saints shall arise by the vertue of my Resurrection, at the last day, Acts 17: 31.

S. Lord, *what shall I render unto thee for all these benefits?* Ps. 116: 11.

C. Lovethy Creator, and become a new creature, Gal 6: 17.

*The Soules Soliloquie, ravished in contemplation of the passion of our Lord.*

W Hat hast thou done, O my sweet Saviour and aye blessed Redeemer, that thou wast thus betrayed of *Judas*, sold of the *Jews*, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before *Anas* and *Cajaphas*, the *Jewish* Priests, at the Judgment Seat of *Pilate* the *Roman* President

sident! What was thine offence? Or to whom didst thou ever wrong? that thou shouldst be thus pitifully scourged with whips, crowned with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what didst thou deserve, to have thy blessed face spit upon and covered (as it were) with shame? to have thy garments parted, thy hands and feet nailed to the Cross: to be lifted up upon the cursed Tree, to be crucified among Thieves, and made to taste gall and vinegar? and in thy deadly extremity, to indure such a Sea of God's wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruel spear, and thy precious blood to be spilt out before thy blessed Mother's eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it! I enquire for thine offence, but I can find none in thee: no, not so much as *guile to have been found in thy mouth*, 1 Pet. 2: 22. Thine enemies are challenged, and none of them dare *rebuke thee of Sin*, John 8: 46. Thine Accusers (that are subborned) agree not in their witness, the Judge that condemns thee, openly cleareth thine Innocency; his wife sends him word, that she was warned in a dream, that thou wast a just man, and therefore should take heed of doing injustice unto thee, Matt. 27: 29. The Centurion that executes thee confesseth thee of a truth, *to be both a just man, and the very Son of God*. The Thief that hangeeth with thee; ju-

fifteth thee, *that thou* *nothing amiss.*  
 What is the cause then C, of this thy cruel  
 Ignominy, Passion, and Death? I, O Lord, I am  
 the cause of these thy sorrows; my sins wrought  
 thy shame, mine iniquities are the occasion of  
 thy injuries. I have committed the fault, and thou  
 art plagued for the offence: I am guilty, & thou  
 sufferest the death: I have done the crime, and  
 thou hangedst on the Cross, Oh the deepness of  
 God's Love! Oh the wonderful disposition of  
 heavenly grace! Oh the unmeasurable measure of  
 divine mercy! The wicked transgresseth, and  
 the just is punished; the guilty is let escape, and  
 the innocent is arraigned: the malefactor is ac-  
 quitted, and the harmless condemned, what the  
 evill Man deserved, the good man suffereth: the  
 servant doth the fault, the Master enpures the  
 strokes. What shall I say? Man sinneth, and God  
 dieth. O Son of God: who can sufficiently express  
 thy love? or commend thy pity? or extoll thy  
 praise? I was proud, and thou art humbled: I was  
 disobedient, and thou becamest obedient: I did  
 eat the forbidden fruit, and thou didst hang on  
 the cursed tree, I played the glutton, and thou did-  
 dest fast: Evil concupiscence drew me to eat the  
 pleasant Apple, and perfect charity led thee to  
 drink of the bitter Cup. I assayed the sweetnesse  
 of the fruit, and thou diddest taste the bitternesse  
 of the gail: Foolish Eve smiled when I laughed; but  
 blessed Mary wept, when thy heart bled and died,  
 O my God, here I see thy goodness, and my  
 badness: thy Justice, and my injustice: the im-  
 piety

piety of my flesh, the Piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake; what shall I render unto thee for all thy benefits bestowed upon me a sinful soul? Indeed, Lord, I acknowledge, that I owe thee already for my Creation, more than I am able to pay, for I am in that respect bound with all my powers and affections to love and to adore thee. If I owed my self unto thee, forgiving me my self in my creation; what shall I now render unto thee, for giving thy self for me to so cruel a death; to procure my redemption; Great was the benefit that thou wouldst create me of nothing, but what tongue can sufficiently express the greatness of thy grace: that thou didst redeem me with so dear a price, when I was worse than nothing? Surely, O Lord, if I cannot pay the thanks which I owe thee, (and who can pay thee, who bestowest thy graces without either respect of merit, or regard of measure?) it is the abundance of thy blessings that makes me such a bankrupt, that I am so far unable to pay the principal, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the loss of thy Image, by the fall of my first unhappy parents, I cannot love thee with all my might, and my mind, as I should: therefore as thou didst first cast thy love upon me, when I was a child of wrath, and a lump of the lost and condemned world: so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and



affections: that though I can never pay thee in that measure of love, which thou hast deserved, yet I may endeavour to pay thee in such a manner, as thou vouchsafest to accept in mercy, that I may in truth of Heart, love my Neighbour for thy sake, and love thee above all for thine own sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood. O Lord, let me never forget thine infinite love, & this unspeakable benefit of my redemption, without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit; suffer me O heavenly Father, who art the Father of Spirits, in the meditation of thy Son, to speak a few words in the ears of my Lord. If thou, O Father, despisest me for mine iniquities, as I have deserved, yet be merciful unto me for the merits of thy Son, who hath suffered so much for me. What if thou seest nothing in me but misery, which might move anger and passion? Yet behold the merits of thy Son, and thou shalt see enough to move thee to mercy and compassion. Behold the mystery of his incarnation, & remit the misery of my transgression: And as oft as the wounds of thy Son appear in thy sight. Oh, let the woes of my sins be hid from thy presence. As oft as the redness of his blood glisters in thine eyes; Oh let the guiltiness of my sin be blotted out of the Book. The

wanton-

wantonness of my flesh provoked thee unto wrath: Oh, let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy; for what can man deserve to suffer, which God made man, cannot merit to have forgiven? When I consider the greatness of thy Passion, then do I see the trueness of that saying: That Jesus Christ came into the world to save the chiefest sinners. Darest thou then, O *Cain*, say, that thy sins are greater than may be forgiven? thou yest like a murderer: The mercies of one Christ are able to forgive a whole world of *Cains*, if they will believe and repent. The sins of all sinners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death and bloody passions sake, which thy son Jesus Christ hath suffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call and knock, with the man that would borrow the loaves; until thou arise and open unto me thy gates of Grace. And if thou wilt not bestow on me the loaves; yet O Lord, deny me not the crumbs of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy benefits,

benefits, but that I love thee in the truth of my inward heart; (whereof a new Creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: Create in me, O Christ, a new Heart; and renew in me a new spirit: and then thou shalt see how (mortifying old Adam, and his corrupt lusts) I will serve thee as thy new Creature, in a new life after a new way: with a new tongue, and new manners; with new words, and new works; to the glory of thy Name, and the winning of other sinful souls unto the Faith by my devout Example.

Keep me forever, O my Saviour, from the torments of Hell, and Tyranny of the devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of *Lazarus*, into thy kingdom. Receive me into that most joyfull Paradise, which thou didst promise unto the penitent thief, which at his last gasp upon the Cross, so devoutly begged thy mercy and admission into thy Kingdom. Grant this, O Christ, for thine own name's sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion; both now and forever, Amen.

# The Chief

## C O N T E N T S

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